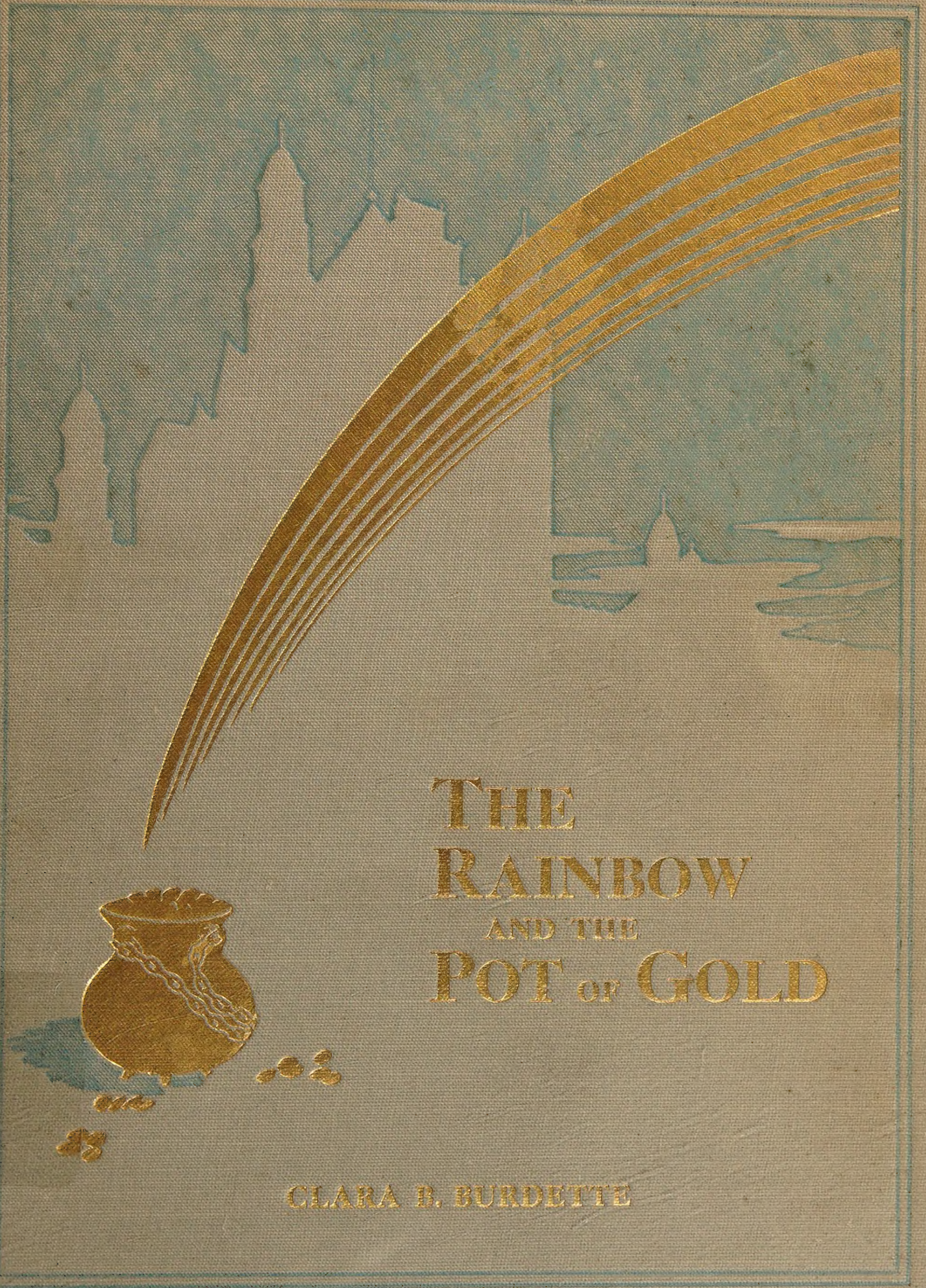


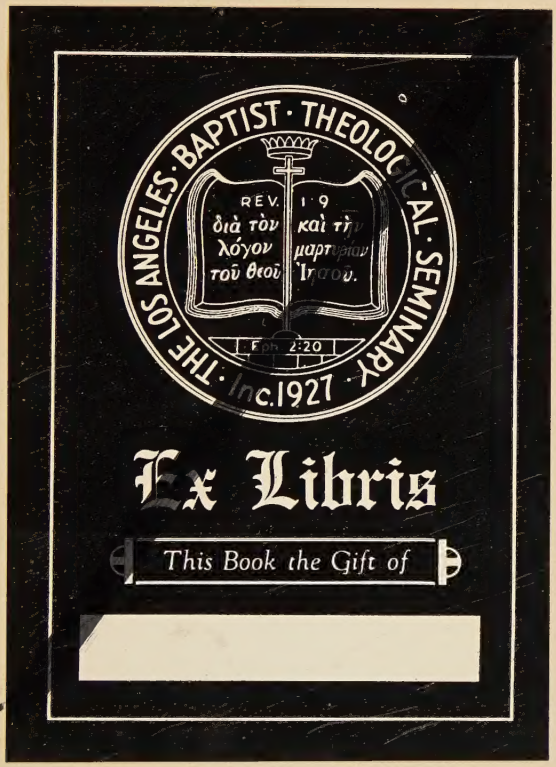
THE RAINBOW AND THE POT OF GOLD

CLARA B. BURDETTE

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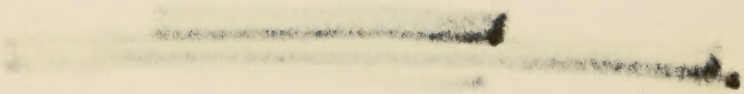

THE LOS ANGELES BAPTIST THEOLOGICAL SEMINARY
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1 Joh. 2:20
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THE RAINBOW AND THE POT OF GOLD





THE RAINBOW
AND
THE POT OF GOLD



By
CLARA B. BURDETTE

[Illustrated]

1908
The Clara Vista Press
Pasadena, Cal.

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To the
"Children of the Temple"

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FOREWORD

THIS LITTLE VOLUME has come into existence at the request of friends in the Baptist denomination who desired the story of the life of Temple Baptist Church. So unique has been the history of the Church and the building of its permanent home, it has attracted the attention of the denominational world.

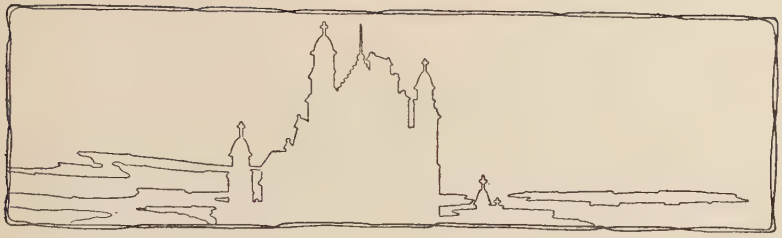
Because events that seemed unimportant at first have proven to be otherwise in the later development, the accuracy of their record cannot always be vouched for. No attempt has been made to follow up the career of personal service—that would require volumes—but the initial officers have been given, that the fatherhood and motherhood of the Church might be held in visible memory. The author wishes gratefully to acknowledge the helpful contributions of Mrs. Isabella J. Neelands, the late Mrs. Henry S. Weston, Miss Bertha Damaris Knobe, and others who have assisted in gathering the facts that will be read, it is hoped, with interest by those who know of us, by those who made history for this vigorous young "Life-saving Station," and by those who shall be the future loyal members of this down-town Church of Los Angeles.

C. B. B.

The Rainbow and the Pot of Gold



THE PERMANENT HOME, THE AUDITORIUM



CHAPTER I

The Nativity of the Temple Baptist Church

When the Padres, those heroic missionaries of the Cross and founders of the Missions of our Southland, builded many-arched San Gabriel to command the rich valley which it christened with its own name, their most prophetic vision never revealed to them a busy city of more than a quarter of a million of people rising within the shadow of their crumbling towers and broken arches—this city population of a strange tongue and of a nation alien to their own beloved Spain, worshiping in more than two hundred protestant churches.

But reality outruns prophecy and growing by leaps and bounds a modern city sits environed by mountain and sea, bearing on her bosom the flower of culture, education and religion.

Los Angeles with its bounding and abundant life has suffered many disturbances of "growing pains" which could not be understood without the long perspective. Such marvelous development and prosperity attracted to this city not only those whose poise of activities were a rich asset for the city's future, but many individuals whose quality as well as quantity were unknown, untried and strange factors in every line of commercial, social, educational and religious life.

Following the collapse of the inflation of property values, ideas, and hopes, of 1887, there came a period of sanity, only to be again disturbed by the general panic of 1893. The after-decade of years that counted itself out one by one brought

stronger life and more assured prosperity to a city always full of wonderful possibilities, and Los Angeles, in 1903 was in the swelling tide of growth of which the final surge has not yet passed. Her commercial life was throbbing with the restlessness of confined power of undeveloped resources and the influx of foreign wealth representing golden faith in this unequaled spot for beauty, health, pleasure, prosperity and opportunity.

Her educational life, while marking time to modern methods all along the line, was restless with the unsolved problem of keeping pace with the unprecedented increase of her junior citizens.

The social life while not restless, was unsettled with the problems of adjustment that always come with a new country, whose marvelous increase of population of everybody from everywhere must bide the judgment which time alone can give as to "who's who" this side the Rockies. Its religious life, not so easily unsettled, perhaps, by the shadows of turning were nevertheless blown this way and that by the liberty that comes with freedom from old environments, old restraints, the opportunity in a new country for "new thought," new "faiths," new "suggestions."

California seems to have been the asylum for every new "ology" in medicine or religion under the sun, and Los Angeles had more than her ward full. Underneath all this growing restlessness there flowed the steady purpose of earnest, sane men and women, and over it all God was keeping watch and the human and the Divine seemed to be giving to the world the "new earth" if not the "new heaven."

All denominations have their internal life as well as their external expression of it and the Baptist denomination is no exception. During 1902-3 the Baptist of Los Angeles seemed to be testing the power of the spirit by leading an internal life that expressed itself externally as unsettled, unhappy and inharmonious.

Unsettled as was the life of the Baptist churches during these years, it did not yet appear that it was other than the uncertain restlessness that usually precedes the birth of a new life. Human effort was being directed to harmonize conditions while the Lord seemed to be leading out to one great demand of this growing city, a city that was but following the tendency of all large cities—the taking of the churches out of the business centers to the residence section, heedless of the greater need of a down-town church.

In April, 1903, an effort was made to secure an evangelist, to hold meetings in a mammoth tent to be erected in the business part of the city, but after a number of meetings this was abandoned, for it seemed that this was not the way. Other and more definite plans were to develop that were to be pregnant with a longer and a larger life.

When the last of these informal gatherings met one Sunday afternoon early in May in the store of C. H. Barker, there were present twenty-six men, six of whom were ministers. At the end of two hours, during which the ministers had done most of the talking, all the ministers save one, and most of the laymen, had retired, until there were only five left, namely: C. H. Barker, Chairman; C. R. Harris, Dr. J. C. McCoy, Rev. A. W. Randall and E. E. Lyon, father of E. C. Lyon. While Mr. Barker suggested that it seemed the time was not ripe for definite action and that the meeting might be adjourned sine die, and Mr. Harris more hopefully expressed the wish to meet from time to time to report developments, Dr. McCoy was inspired with the message, "the time has come for a definite movement for the organization of another Baptist Church for Los Angeles, and if I can get another layman to join with me, I will work and pray for such a movement." Mr. Harris made quick response and their clasped hands completed the sacred compact. Mr. Barker and Mr. Lyon also joining the compact, these formed the first of the Committee of Twenty-five laymen which later

proved to be the nucleus of Temple Baptist Church. When they separated it wa with the agreement that each should seek another layman who sympathized with the movement, and all meet at Mr. Harris' office the following Tuesday evening. Dr. McCoy having outlined the wisdom of making this a layman's organization, all went forth with that positive understanding; Dr. Randall, who was present, heartily concurring in this position. From that day until this Temple Church has been a layman's church although no church was ever more considerate of the Pastor's every wish.

On the following Tuesday seven earnest laymen met in the office of C. R. Harris, Mr. Barker being absent from the city. After consultation and prayer it was agreed that each should again seek another layman and meet at the same place the following Tuesday. They went forth again with a dower of great enthusiasm to count at the next meeting nineteen sympathetic Baptist laymen. Those who attended the meeting were: Dr. J. C. McCoy, Chairman; (in the absence of Mr. Barker;) C. R. Harris, Secretary; and the following: Leonard Merrill, E. E. Selph, C. A. Baskerville, William B. Scarborough, G. P. Falls, Arthur Gatter, Dr. Percival, Dr. F. M. Parker, G. R. Johnson, William Curtis, Dr. Barton Dozier, Frederick W. Scott, R. B. Frost, A. S. Stauch, H. Haskell and E. E. Lyon, of Oakland.

Although in this gathering there were men representing the active life of every Baptist Church in the city, when Leonard Merrill moved to organize another Baptist church and call Robert J. Burdette as its pastor, great enthusiasm prevailed "and they were of one accord."

A committee consisting of Leonard Merrill, C. R. Harris and C. H. Barker was appointed to call on Mr. Burdette and extend to him the invitation to become Pastor of the new Baptist Church. It being necessary to find a home for the new Church and the old First Congregational Church building being just vacated, presenting the possibility of one ready-made, a

Committee was appointed to secure a lease if possible. Other committees being necessary, it was decided to add six more members to this General Committee, and call the body "The Committee of Twenty-Five." The following constituted the Committee: Chas. H. Barker, Dr. John C. McCoy, C. R. Harris, E. E. Lyon, Leonard Merrill, Chas. A. Baskerville, Dr. W. B. Percival, G. R. Johnson, E. E. Selph, F. E. Scott, Dr. Barton Dozier, F. P. Frost, Leslie W. Gray, J. H. Lapham, Horace Haskell, W. B. Scarborough, C. E. York, Mark Pierce, H. G. James, Dr. F. M. Parker, T. W. Woodworth, Dr. T. Nichols, C. M. Adams, C. S. Delano.

The enthusiasm, kindliness and cheerful consideration marked this meeting which has alway and alway pervaded the life of this Church, and it was with genuine pleasure and a growing spirit of loyalty that they adjourned to meet in one week to hear the reports of these committees. There were full meetings of this "Committee of Twenty-Five" who received reports of progress from these committees until Thursday, July 2d, when Mr. Burdette sent his acceptance of the pastorate, and a lease was secured for the old Congregational Church building, southwest corner of Sixth and Hill streets.

The Press Committee under instructions, sent out under date of July 6, 1903, "To the Unattached Baptists in the City," the following invitation to take part in the organization of a new church of regular Baptist faith and practice.

"ANNOUNCEMENT"

"To the Baptists of the City of Los Angeles, California.

"*Greeting*: The undersigned committee, having in charge the preliminaries of the organization of a Baptist Church, in the City of Los Angeles, make the following announcement:

"A meeting has been arranged for, to be held in the auditorium of the building formerly occupied by the First Congregational Church of this City, at the corner of Sixth and Hill streets, at 8 o'clock p. m., on the 17th day of July, 1903, to perfect the organization. An invitation

is hereby extended to all Baptists who desire to unite in organization of such a church, to be present at the meeting mentioned above.

"The committee suggests, to facilitate the formal organization, that Baptists desiring to unite with the organization give their names and addresses to the committee, on or before July 15, 1903, that the Register of names may be perfected beforehand. A special invitation is extended to such Baptists as are not members of anyone of the Baptist churches of the City of Los Angeles, to unite in the organization of this church.

"The announcement is here made that the use of the building before mentioned, has been secured as a meeting place, and the services of the Rev. Robert J. Burdette as Pastor of such church to be organized.

"We feel that the denomination is to be congratulated upon this auspicious movement, believing it to be a special mark of Divine Providence, and believing as we do we have sent this announcement on its mission.

"Hoping and praying that the blessing of God may attend it, and that it will meet with the approbation of the denomination and Christian workers everywhere, and that the organization shall ever stand for the advancement of Christ's Kingdom and the elevation of mankind,

Fraternally yours,

E. E. Selph, 123-124 Potomac Block.
C. A. Baskerville, 335 Bradbury Building.
Leonard Merrill, 417 Douglas Building.
F. M. Parker, Lankershim Building.
C. R. Harris, 407 Douglas Block.
Leslie W. Gray, 200 Frost Building.
Committee."

After the announcement by the press that a new Baptist Church was to be formed in Los Angeles, a number of prominent laymen, not members of the original Committee, met with the Committee, and by courtesy took part in the proceedings and aided the work by their co-operation, their moving desire being to help bring about complete harmony and peace to the Baptist Churches of the city. Many of them were present at the gathering held July 17, 1903, in pursuance of the announcement sent out July 6th.

This meeting was held in accordance with the invitation, and a goodly concourse of people came together, all interested in the movement and the large proportion desirous of becoming affiliated with the new organization.

It was an assembly unique in the history of church-building. A meetinghouse in the down-town district, fully furnished, with a seating capacity of 1200, had been secured, and a Pastor had been engaged, but there was no "church." The people, interested when they heard the silver trumpets blow, came to the "door of the tent of the meeting," singly, in pairs, in little groups of threes and fours. It was a convocation of happy anticipations and joyous surprises. "As we came in," said one of the Charter Members, "we could not see each other's faces for our smiles!" Murmurs and whispers of recognition rippled through the room like waves of the sea. "What—you here!" "And you!" And hands clasped in glad welcomes too deep for words. It was a re-union of the happiest people in all Los Angeles. The overflowing hearts were well-springs of fellowship, and the church, born in an atmosphere of love, has dwelt in that clear, mountain air of congeniality and tenderness all its days. By-and-bye the greetings of friendship subsided into the silence of gratitude and hope; the voice of the Chairman of the General Committee, Charles H. Barker, called the meeting into formal session for the business to be transacted, and Dr. C. A. Woody, General Superintendent of Home Missions for the Pacific Division, carried the aspirations and petitions of the worshiping hearts to the throne of grace; the people sang "Leaning On The Everlasting Arms;" Chairman Barker placed before them the purpose of the meeting and proceeding with the temporary organization and reports of Committees, the ship was fairly launched, flying at its mast head a flag of faith and good cheer.

C. R. Harris was elected Secretary of the meeting, and Charles A. Baskerville and Leslie W. Gray, Assistants. The congregation sang, "Faith Is The Victory." At the close

of the hymn, the report of the Committee on Procedure (for full report of "Method and Procedure," see minute book of Temple Church), Mattison B. Jones, Chairman, was given and on motion duly made and seconded, this "Method of Procedure" was adopted.

This was followed by reports from the different sub-committees: Building and Furnishing, Press and Bulletin, Sunday School, Church Name, and Finance.

After hearing these reports, the following resolution was read:

"*Resolved*, That, guided as we believe by the Holy Spirit and relying on the blessing of God, we do here and now constitute ourselves a church of Jesus Christ, to perform His service and to be governed by His will, as revealed in the New Testament. And to this end we do hereby adopt the declaration of faith as framed by Dr. J. Newton Brown, and the following Church Covenant.

Church Covenant

"Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ, our Saviour, and, on the profession of our faith, having been baptized in the name of the Father, and of the Son and of the Holy Ghost, we do now, in the presence of God, Angels, and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

"We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

"We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintance; to walk circumspectly in the world, to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

"We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and, mindful of the laws of our Saviour, to secure it without delay.

"We moreover engage that when we remove from this place, we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant, and the principles of God's word."

Having unanimously adopted the foregoing as the Declaration of Faith and Church Covenant, the Church became duly organized in accordance with the fourth article of Method of Procedure heretofore adopted, which reads:

"The constituting of the church by covenanting together and adopting the Declaration of Faith which was framed by Dr. J. Newton Brown, the method of covenanting being by authorized signatures of all persons who desire to form the new church, it not being necessary for participation and membership for a letter of dismissal to be presented; it being understood however, that those who have not their letters of dismissal will secure them, if obtainable, without unnecessary delay. Also that all applications for membership presented at the first meeting or thereafter will go before the Board of Deacons for investigation."

Leslie W. Gray, who had come into the organization

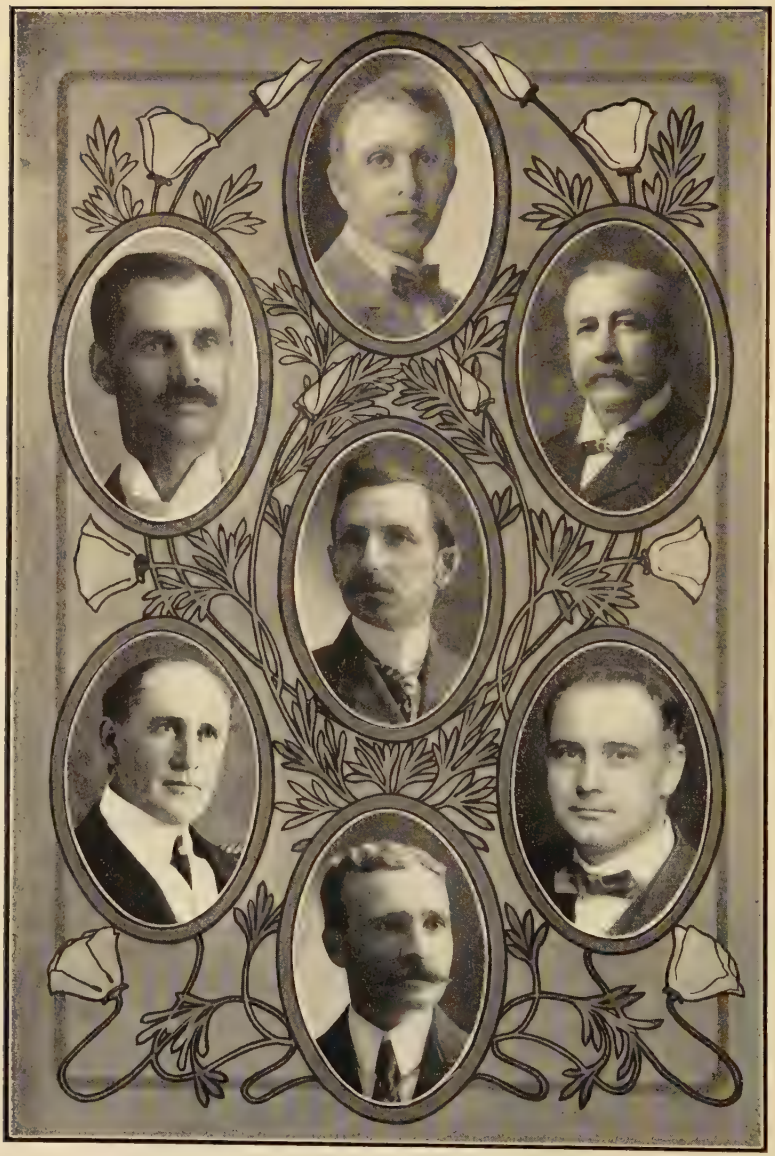
with all his Southern enthusiasm, being appointed Assistant Secretary to act as registration clerk, reported joyously the names of 258 persons making application for membership, which names were duly recorded in the minute book of the Church. As some of these had given their names to lend strength and sympathy to the new enterprise, there were finally recorded as the actual membership, July 17, 1903, the names of only 165 persons; and July 26th, the date of its first public service, the church had 194 names on its membership list. As it was later decided that all persons uniting with the church prior to September 17, 1903, should be listed as Charter Members, Temple Baptist Church is accredited with 285 charter members. Thus a seeming miracle was wrought, the new church coming to its birth, not a child, but a full grown warrior of the faith, clad in the gospel armor ready for battle.

The Committee of Twenty-Five, which had been instrumental largely, in preparing for the definite organization of the new church, having performed its work, on motion, stood adjourned subject to the call of its Chairman, C. H. Barker; a vote of thanks being tendered for the services rendered.

Further organization of the Church was perfected by the election of Mattison B. Jones as Moderator, C. R. Harris, Secretary, and C. A. Baskerville, Assistant Secretary. Before proceeding to business, earnest prayer was offered for the blessing of God on the new enterprise.

It was but natural that after the birth of the Church, the first official act should be to give it a name. The committee reported five names, but only two of them received any consideration, "Temple" and "Metropolitan." After a second ballot, "Temple" having the majority votes, it was made unanimous and the official designation declared to be, "Temple Baptist Church of Los Angeles."

The formal call to the pastorate was then presented by H. G. James, in the following resolution:



FIRST BOARD OF TRUSTEES

MATTISON B. JONES
GEORGE GILES

LEONARD MERRILL
C. R. HARRIS
E. W. DAVIES

R. C. ROSEBERRY
H. G. JAMES

"*Whereas*, the Lord has led us to organize Temple Baptist Church, of Los Angeles, and whereas, it is unmistakably indicated to be His will that we should invite Robert J. Burdette, of Pasadena, California, to its pastorate;

"*Therefore, be it resolved*: We cordially and formally invite Robert J. Burdette to assume that office; and we further resolve that we pledge to him our prayers and loyal co-operation in the upbuilding of this church, that it may extend the Kingdom of the Redeemer and honor His name in this community."

The unanimous adoption of this resolution and the choosing of Robert J. Burdette as Pastor of Temple Baptist Church, was followed by the more substantial evidence of loyalty in the form of subscriptions and the authorization of taking the necessary steps for the incorporation of the body as a church under the laws of the State of California. Frank B. Crozier, George E. Reid, C. C. Boynton, H. G. James and C. R. Harris were appointed by the Chair as a Committee to nominate officers for the Church and their report resulted in the election of the following persons to constitute the first officers of the Church, men and women, who, by their care and direction in this formative period, should leave their impress forever on the growing life of a great and useful organization consecrated to the furtherance of Christ's Kingdom here and now:

Pastor: Robert J. Burdette.

Deacons: C. C. Boynton, Richard Green, Dr. G. J. Lund, E. E. Selph, Dr. T. Nichols, Dr. Barton Dozier, M. C. Mead, E. E. Pinkham, Geo. E. Guiwits.

Trustees: C. R. Harris, Leonard Merrill, E. W. Davies, George Giles, Mattison B. Jones, R. C. Roseberry, H. G. James.

Church Clerk: Chas. A. B. Baskerville.

Treasurer: C. Milton Adams.

Financial Secretary: Mrs. Barton Dozier.

Treasurer of Benevolences: George E. Reid.

Chairman of Ushers: W. J. Edwards.

SUNDAY SCHOOL

Superintendent: Dr. John C. McCoy.
First Assistant Superintendent: Frank B. Crozier.
Second Assistant Superintendent: Frederick E. Scott.
Secretary: Leslie W. Gray.
Superintendent of Classification: Mrs. M. J. Ragan.
Organist: Mrs. Grace H. Jacobs.
Primary Superintendent: Mrs. L. W. Dickerson.

There, as at the other beginning, it became apparent at once that it was not good for "man to be alone." The Help Meet for him stood beside him already, with loyal heart and extended hand. Only monasteries are organized without women and the living world is done with monasteries. A church with its women unorganized would find most of its women and more of its men among the idlers of its membership. Womanhood in the Church needs not to wait to be told what to do, her inspiration, as was that of the Mother of Jesus at Cana of Galilee, comes directly from the Master and she even runs before His message, saying to men, "Whatsoever he sayeth unto you, do it." Waiting but for direction to perfect plans for a woman's organization, was a large group of women from among whom was selected Mesdames Grace H. Jacobs, R. C. Roseberry, F. B. Crozier, E. W. Davies, G. J. Lund, and J. C. McCoy.

With a good-night prayer and hymn they went out.

On Wednesday, July 22d, the Church gathered for its first prayer-meeting, in the building that had now become its home, or rather, as it proved later, its first "camping place" in the wilderness—for though none dreamed it then, a long march lay before them ere the members would gather in a home of their own. Some, indeed, would pass over into the Celestial City before the dawning of that day. But the keynote of this meeting was joy, and under the leadership of Professor Shultz, of the State Normal School, it took the form of a jubilee over the

successful launching of the new Church. It was refreshingly informal, and expressed throughout its hour-and-a-half of duration, a spirit of spontaneity and brotherly love such as has characterized Temple Church prayer-meetings ever since.

On Sunday, July 26, 1903, the first public service was held by Temple Church, with its own Pastor, Robert J. Burdette, filling the pulpit. Though extra arrangements had been made for the crowd, the latter proved too much for the accommodations, and the audience that overflowed to the sidewalk, showed the manifest interest of all in the new enterprise.

A quartette led in the music, which was composed truly of songs of thanksgiving and praise; the members of the choir being: Soprano, Mrs. Edna Tinker Gruwell; Contralto, Miss Aroline Ellis; Tenor, Mr. Campbell; Bass, Fred Bacon; Special Soloist, Mrs. Ella F. Fyfe, of Riverside; A. Horatio Cogswell sang, "Open the Gates of the Temple," and J. J. Falls presided at the piano.

The Pastor took for the subject of his first sermon, "Assured Prosperity," Psalm 122:6; "Pray for the peace of Jerusalem; they shall prosper that love Thee." Nothing in the exercise indicated that this was the first service of a newly organized church. It might have been old in experience and years. The new Pastor when asked why there were no formal dedicatory features, said, "I am very new at this sort of thing and the only dedication text I could think of was I Kings, 20:11: 'Let not him that putteth his armor on boast himself as he that taketh it off.' I never preached an opening sermon, but as a layman I have heard a great many, and I've decided to save all my promises and prophecies for my farewell sermon." The sermon was a strong one, and the closing sentences are given, for many like sometimes to bring to memory words from "my pastor's first sermon." After speaking of worldly prosperity and adversity, he said:

"God promises man an assured prosperity that shall out-

last his lifetime. If we love the Church we will pray for her peace. But here we want the peace of home. A man can stand any amount of fighting and trouble and struggle out in the busy world of a hundred competitions, if he has the sure refuge of a happy home when the battle goes hard against him. If he comes home in the twilight to the smile of a wife and the laughter of the children, the hand clasp of a friend, the quiet talk under the evening skies, the good-night kisses of the little ones—how soft and true are those rosebud lips—the sleepy little prattle in their rooms dying away into silence and sleep, and then the long and quiet night, the watching stars and the sweet security and peace of home—what a place of rest and blessing it is! Why, a man with a happy home can go out and kill giants every day! Better than that, he can fight gnats! But let discord get into the home—then it is no wonder that everything and everybody goes wrong. There is no discord in the world except perverted harmony. What we call noises are not discords. In all the sounds of the day there is melody. And when at last they all blend into the long crescendo of whistles all over the city, sounding the 'Recall' of labor, chanting 'Home-Time!' what music that is!

"Coming to this Church then, bring with you love, and peace, and the name of Christ, and you shall depart in peace and love. Come here with the hurts of your life; come with the bitterness of your defeats; come with the smart of your disappointments, with the crumbling hopes that lie in ashes. Come with us, and prayer and blessing shall meet you at the threshold, the one as sweet as the other is sure. 'They shall prosper that love Thee.' "

At 9:30 the Bible School, under the superintendence of Dr. J. C. McCoy, had assembled promptly and within thirty minutes, had elected officers, organized departments and classes, and the appointed teachers were at their places teaching the regular

lesson for the day. There were 175 pupils and 18 officers and teachers in attendance; it was an old school at its birth.

The first Young People's meeting was held at 6:15 the same evening, led by E. C. Lyon.

This was followed by the evening service of the Church to an overfull house, thus closing the first Lord's Day service in the life of Temple Baptist Church.

The following Sabbath saw evidence of growing interest by increased attendance at both services and the Bible School, and at the Young People's meeting in the evening after a thorough discussion, with earnest and able arguments and presentation of the merits of both the Christian Endeavor and Baptist Young People's Union, they formally organized the B. Y. P. U. with 40 members and with George Cash as its first President.

As the social element is a drawing factor in the building up of the life of a strong, all-'round church, the Temple Baptist Church no sooner found itself able to walk than it ran away for a picnic on August 2d, and gathered about its first lunch table in Eastlake Park. This was to establish a precedent and to give its members an opportunity for becoming acquainted with each other. The Parish of the Temple, extending then from Pasadena to Ocean Park, was very large and many of the members had never seen each other until this church brought them together. So this hand clasp with personal word and interest, was the needed bond to unify all activity and effort.

There having been presented at the Wednesday evening meeting the following communication, it was but natural this should form the chief topic of discussion among the women. The communication reads:

"*To Temple Baptist Church*:

Your Committee appointed to plan for the Women's Auxiliary Organization to this Church, recommends, That there be organized as soon as possible in this Church, a Woman's Missionary and Aid Society, and furthermore, that the Church call the women together to perfect

such an organization, Friday, August 7, 1903, at 2:30 o'clock, and that such meeting be held in the Sunday School room.

By order of the Committee,

GRACE H. JACOBS, *Chairman.*"

When on Friday, August 7th, a large number of women assembled to perfect this organization, deep interest and unanimity of feeling was evidenced by the unanimous action that followed. Mrs. Grace H. Jacobs called the meeting to order and after devotional exercises, Mrs. Robert J. Burdette, wife of the Pastor, was elected Chairman pro tem. After a full and free discussion, it was decided unanimously to organize "The Women's Union," with the following departments: Foreign Missionary Department, auxiliary to the Women's Baptist Foreign Missionary Society of the West, Home Missionary Department, auxiliary to the Women's Baptist Home Mission Society, and a Church Work Department. Each of these Departments were to have a President who should be Vice-President of the Union. Friday to be the day for all the meetings of the Union, the yearly dues of the Work Department fixed at 50 cents, the envelope system to be used for the collection of missionary offerings—these were some of the things determined upon at this initial meeting. Also a committee consisting of Mrs. Frank Dewey, Miss E. McLellen, and Mrs. Grace Jacobs, was appointed to draft a Constitution and By-Laws.

Following the report of this Committee and the adoption of the Constitution and By-Laws, the following officers were elected and the faithfulness of their service is recorded with the growth of this organization:

President, Mrs. Frank A. Dewey.
Recording Secretary, Mrs. T. A. Bicknell.
Treasurer, Miss M. E. McLellen.
Collector, Mrs. F. M. Wallace.
Solicitor, Mrs. W. F. Austermell.

Vice-President, Foreign Mission Society, Mrs. W. E. Schliemann.
Vice-President, Home Mission Society, Mrs. Theron Nichol.
Vice-President, Work Department, Mrs. Vera A. Sweatt.

As up to this time Robert J. Burdette had been only a licensed preacher of the Baptist Church, and both himself and his people desiring full ordination, a council was called to set a date for considering the recognition of the Church and the ordination of the Pastor. This council was composed of delegates from the Baptist churches of Southern California. The members of Temple Church who sat in this council were Mattison B. Jones and Charles A. Baskerville. August 13, 1903, was the date set and the meeting convened in the church, corner Sixth and Hill Streets, at 10:30 a. m. The meeting was called to order by Charles A. Baskerville, Clerk of Temple Baptist Church, and on motion of Dr. A. J. Frost, of Minneapolis, (formerly of Orchard Avenue Church, Los Angeles,) which was seconded and carried, Dr. C. H. Douglass was elected as temporary Moderator and Rev. A. L. Wadsworth, Temporary Clerk. At the meeting thirty-eight churches were represented by forty-seven delegates. Thirty pastors were present, and eight visitors, making a total of one hundred and twenty-three.

Upon motion of Dr. W. F. Taylor, pastor of the Riverside Baptist church, the Moderator appointed a committee to examine the records of the Temple Baptist Church with reference to the validity of its organization and the Baptistic regularity of its articles of faith. Brethren W. F. Taylor, D. D., C. H. Hobart, D. D., of Pasadena; and F. B. Ives, D. D., of Long Beach, were appointed and during the session of the Council, reported that the young church had been formally, legally and regularly organized as an orthodox and regular Baptist Church.

In the afternoon of the same day, (August 13th), a council was held relative to the advisability of ordaining to the Baptist

ministry Robert J. Burdette. Public sessions were held to consider his qualifications for the pulpit and his assured fitness for the place. The same Moderator and Clerk presided as at the meeting for church recognition, namely, Dr. C. H. Douglass and Rev. Arthur Leonard Wadsworth. Mr. Burdette went through the formal examination as to his qualifications for the pulpit, as provided for in the regular usages of the Baptist Church. He gave an account of his conversion, Christian experience, call to the ministry and views of Christian doctrine. His pleasing personality and reserve strength were shown throughout all his talk. After numerous questions (the papers said "impossible theological questions,") by various members of the Council, on motion of Rev. C. J. Haw the examination closed, and the Council retired for conference and discussion. Their report, when given, was satisfactory, being favorable to the candidate.

At 7:30 in the evening the regular ceremony of ordination was held. The Council was called to order by Moderator C. H. Douglass and Acting Clerk A. L. Wadsworth read the minutes of the afternoon session. Rev. M. B. Shaw, of San Bernardino, then offered the invocation, Rev. Robert Randall read the Scriptures, and prayer was offered by Rev. C. H. Hobart, of Pasadena. The ordination sermon was preached by Rev. H. J. Garnet, of Santa Ana, on "The Pastor's Mission." Rev. C. C. Webb, of Orchard Avenue Baptist Church, then ordained Robert J. Burdette, offering the customary prayer, and Rev. A. J. Frost, D. D., performed the ceremony of "Laying On of Hands," assisted by Rev. W. B. Hinson, M. A., of San Diego. Rev. A. J. Frost delivered the charge to the Pastor. He spoke words plain and clear. He made the audience laugh when he said: "Never be ashamed of being a Baptist. You are a Baptist. I thank God that what there is of you is Baptist." The learned Doctor is perhaps, the largest man physically, in the whole Baptist communion; and Mr. Burdette stands 5 feet, 4 inches.

So when this great man, from his towering height, looked down upon the new preacher, it could not fail to cause some amusement, but the people of Temple Church declared they would not have exchanged the "Little Minister." No! Not for the biggest man in the world!

Rev. W. B. Hinson, of San Diego, delivered the charge to the church, after which Rev. W. F. Taylor, of Riverside, extended the Hand of Fellowship to the new Pastor and his Church. The benediction was pronounced by Rev. Robert J. Burdette, and this man, known as editor, humorous lecturer, poet, writer, soldier, as well as an exponent of many other lines of life, stood changed—or unchanged according to the verdict of the outer or inner life—into a regular Baptist preacher. Three years later he was to have conferred upon him by the Theological Seminary of Kalamazoo the degree of Doctor of Divinity, thus rounding out a long life of rich and varied experiences.

Thus the children of the Temple, beginning their new enterprise, which was destined to draw all eyes to it, which was to be watched with jealous judgments, as well as guarded with jealous care, set forth on their pilgrimage with a buoyant optimism that has never failed them, anxious for nothing and hoping for all things good.

The ordinance of Baptism was administered first by the Temple Baptist Church Sunday, August 16, 1903; the ordinance taking place in the baptistry of the First Baptist Church. Mr. Burdette officiated and the candidates were Miss Jennie Pearl Green and J. J. Falls. Subsequently Miss Green married and during the time the Church sojourned in the Armory, Mr. Burdette one morning brought to the platform a young minister of pleasing appearance and modest demeanor. He was introduced to the Church as Rev. Linsey, "the husband of our first baptismal candidate, Miss Jennie Green, and therefore, the Church's first son-in-law." Other baptismal services followed August 23rd, September 25th, November 8th, December 20th,

and December 27th. January 1st, 1904, without special meetings, but by steady growth by baptism and letter, the membership numbered 380.

In October there came a short separation of Pastor and people, Mr. Burdette being obliged to go east to fill engagements made before Temple Baptist Church was conceived. During his absence, Dr. Ray Palmer officiated as Acting Pastor. On the return of the Pastor a reception was tendered Mr. and Mrs. Burdette, which took also the form of a farewell to Dr. Palmer. During his short service and brief absence, Mr. Burdette had realized the tender tie growing stronger between Pastor and people and at this first social reception the Pastor began to call the people "My Children," and gave to them as a motto, the title of the poem printed on the last page of this volume: "Keep Sweet and Keep Movin';" adding, "I have put it in verse and I want you all to commit it to memory." Often and again to one and another it has

> "Whispered a hope to the soul perplexed,
> Banished a fear with the smile serene."

There have been many who have asked the question, "What was the beginning of Temple Baptist Church?" The outward symbol has been sketched, but for a fuller answer to this pertinent question, one has but to read Genesis 1:1; "In the beginning, God." As in the thought of the Eternal One lay the conception, birth, and gradual unfolding of the mighty universe—as He held the wind in his fist, and the waters in the hollow of His hand, weighed the mountains in scales and the hills in a balance, and set to the sea its boundaries—as He spoke and the sun hung in the heavens and the stars trailed like golden lamps across the circle of the skies—Yea! even as He brought order out of chaos and beauty out of the limitless caverns of the unknown, so God, "the same yesterday, today and forever," stooped from His throne to speak—with "the voice that rolls the stars along"

—Light, Peace, Unity and Joy out of the darkness and chaos that reigned among his human children.

Were there then no natural forces at work in the formation of Temple Church? Yes, surely! but before man, before his plan, thought or book, "in the beginning, God." His the motive power and the guiding hand—His the seed thought dropped into the prepared hearts, there to germinate and grow to full fruition —and when the time had come, His the voice that said, "I know thy thoughts. Behold, I have set before thee an open door and no man can shut it." Revelation 3:8. "Enter and grasp the opportunity before you," and those who heard obeyed.

Though we believe that primarily Temple Church was born of God, and lives and grows by His will, speaking from the human side, she had her beginning in "a great sense of need," that filled the hearts of many of God's people for a church where they could come together in unity and peace to work for God and the carrying forward of His kingdom. Often they prayed in their perplexity—

"Make thy way straight before my face, O! Lord,
For I am weak and apt to go astray
And wander in self-chosen, dangerous paths,
And so I ask Thee, Lead me day by day.

Make thy way straight before my face, O! Lord,
That I may never falter, doubt nor fear,
As Thou hast promised, so direct my path,
And make all crooked places plain and clear."

God was directing and in His own good time His plans were brought to maturity, and a prepared people, with a prepared leader, gathered in a prepared place to form themselves into an organized church of Jesus Christ.





FIRST BOARD OF DEACONS

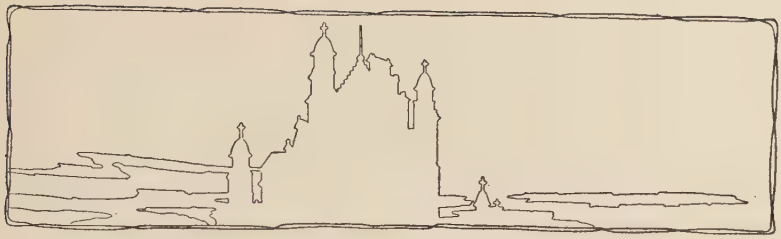
Dr. Barton Dozier
E. E. Selph

E. E. Pinkham
M. C. Mead

Richard Green

C. C. Boynton
Geo. E. Guiwits

Wm. Miller
Dr. G. J. Lund



CHAPTER II

Internal Life. Organizations

Trustees

The Organization representing the corporation of the Church is the Trustees which the By-Laws provide shall be seven in number. The duties of these Trustees are those usual to the office, the holding in trust of all property belonging to the Church and corporation, taking all necessary measures for its protection and management—the presenting of an annual budget and the official expenditure of the same—the appointing of certain committees and such other things as pertain to the material welfare of the Church.

C. R. Harris was elected President of the first Board and serves by re-election unto this day. Mattison B. Jones has filled the office of Secretary continuously as has C. Milton Adams that of Treasurer.

Deacons

The organization representing the Church in its spiritual integrity is the Board of Deacons, who together with the Pastor, the Assistant Pastor, the Clerk, the Assistant Clerk, the Financial Secretary, the General Treasurer, the Treasurer of Benevolences and the Superintendent of the Sunday School, constitute the Officers of the Church. Under the continuous leadership of Richard Green, as Chairman of the Board, the Deacons have faithfully and loyally attended to the oversight

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of the spiritual life of the Church, received applicants for membership, administered the Fellowship Fund to the poor, administered the Lord's Supper and in every way assisted the Pastor most lovingly and loyally.

The Sunday School

In estimating values by human life and human activity the richest asset the Church has to-day is its children and its young people. Crystalized life can at best be only softened and partially shaped; while the young, plastic life can be moulded after the fashion of Him who said, "except ye become as little children you cannot inherit the kingdom of God." The child without the Sunday School habit is in peril of forming less desirable habits, and Temple Church with its first breath cried aloud, "Give us the children; make us all Bereans that we may 'search the Scriptures daily.'" As told in the previous chapter, the Sunday School was organized with experienced leaders; and to their faithfulness and resourcefulness is due the continued growth under what has been, at times, most trying circumstances.

In "The Word and the Work," published at Los Angeles in the interests of the First Baptist Church, under date of August, 1903, its editor, who was also the Pastor of the First Church, says:

"By the formation of the new Temple Baptist Church in this city, this school loses five of its officers in the persons of Frederick E. Scott, first assistant Superintendent; Milton Adams, second assistant Superintendent; Leslie W. Gray, Secretary; C. A. Hubbard, assistant Librarian; and Mrs. M. Jones Ragan, Superintendent of Classification. It goes without saying that all of the teachers and the officers, who have left us, are greatly beloved and take with them our sincere prayers and best wishes for their usefulness in the new field of labor to which the Lord has called them." Mrs. Grace Jacobs, who

for many years had filled the office of pianist of this Sunday school, also came to the same office in Temple Church.

This prayer in their behalf was answered evidently, for they proved most useful and successful in this new field.

During the first three years of its life, the School labored under many difficulties, having to move four times with the Church, and sometimes being obliged to hold the main School and the Primary Department in different buildings many blocks apart. This separation occurred during the time the Church worshiped in the Masonic Temple where there was room only for the main School. Consequently the Primary Department was compelled to assemble in rooms near by, and later, when the Church met in the Armory, the little ones gathered in the rooms of the Young Women's Christian Association. Nevertheless, in spite of difficulties, the School maintained formation, kept step, and "increased in stature, and wisdom, and in favor with God and man." Beginning with an ungraded Bible School, it has now, at the close of its fifth year, the Bible School, and the Elementary Department consisting of the Cradle Roll, Beginners, Primary and Juniors, and the Home Department, with a total enrollment of nearly 700 members.

Dr. John C. McCoy was the first Superintendent of the entire Sunday School, being elected to that office at the time of the Organization-meeting of the Church and serving as such until obliged to resign on account of the over-strain on his health, May 1, 1907. First assistant Superintendent was Frank E. Crozier; second assistant Superintendent, F. E. Scott; Secretary, Leslie Gray. Dr. McCoy was a father to the School; a man of intense enthusiasm, strong devotion and self-effacing consecration. The School was his daily life. He stood before it Sunday morning with his soul and mind filled with the prayerful and studious preparation of the week. Everything was complete. There was never any hasty, ill-considered, half-prepared scramb-

ling after the meaning of the lesson and its most effective presentation.

T. T. Woodruff, who had been Dr. McCoy's Assistant Superintendent, since October, 1904, filled out the balance of the year, and at the Annual Meeting, was elected to fill the office made vacant by Dr. McCoy's resignation. Bringing to this service experience, enthusiasm and personal acquaintanceship with the school, it was to be expected that the School would continue in the path in which it had set its feet at the beginning.

Among the largest and oldest of the Bible School classes may be noted the Adult Bible classes conducted by Dr. W. E. Schliemann, and D. K. Edwards; C. A. Baskerville's Young People's class for men and women, Leonard Merrill's class for young men, and E. C. Lyon's class of young girls—a class that graduated fifty per cent of its membership into the church, ten of its members confessing Christ in baptism.

The Elementary Department, literally the nursery of the Church, was under the superintendency of Mrs. L. W. Dickerson during the first year. When Mrs. Charles A. Baskerville came to the Superintendency she brought to the service a most unusual gift as well as experience and knowledge for this particular work. She has interested herself not only in the little ones but in their mothers, thus seeking to influence the very fountain source of young life by training the mothers in a "mothers' class." Not only has she surrounded herself with able assistants but makes use of all modern and up-to-date methods for interesting and instructing the precious young minds. And when this Department comes before the Bible School to prove its right to graduate, it puts to blush many a preacher of the Word, at least with its memory-knowledge of the Bible.

One of the weekly events of this Department is the visit of the Pastor to the classes, for "the Babies," as he calls them,

are near to his heart. A little message, a welcoming wave of the little hands in response, or sometimes they sing him a good-morning song, and they are content—and the Pastor? Often he has been heard to say, "Whoever has to be neglected by the Pastor, the Babies must never be; and every Sunday morning the hour for leaving his home in Pasadena is jealously guarded that he may not be too late to see "the blessed babies" before they are dismissed.

One other weekly occurrence in this Department is the keeping of the Creche. Here mothers may leave their little ones, while they go to the morning service in comfort, knowing they will be cared for, taught, amused, fed if need be, and put to sleep when possible. This most gracious and Christian service was instituted soon after the church began to worship in the Hazard's Pavilion; and when the new Children's Hall was completed in the Auditorium Building, it was furnished with seats that could be made into cribs by the putting up of a rack in front, that at other times folds under the cushions, these same cushions being constructed on the under side like little mattresses, to be turned over when the rack is put up. Here also are sand tables, and other means of amusements that not only interest but are used for instruction at the same time. When the Church occupied its permanent home in the Auditorium, the Elementary Department gathered in the Children's Hall, originally designed for it. Soon it outgrew the capacity of this Hall, and the Junior Department was separated and placed under the care of Mrs. Grace Louthian. Upon her death in the summer of 1907, the Department was taken charge of by Mrs. L. U. McClure, who was made Superintendent, this Department occupying Choral Hall. With this opportunity for expansion, the Elementary Department has grown faster than any other, especially with its addition of the Cradle Roll.

The Home Department, under the direction of Mrs. Cecelia Bryan, and carried forward by her and Mrs. J. Weldy, has done

active work and since its organization, October, 1905, has enrolled over 250 members. This Department has been built up by the visiting of these two women at the homes and inviting all members of the Church, not regular attendants upon the Bible School, to put their names down on the roll of the Sunday School by becoming a member of this Home Department, which is a virtual pledge to study the lesson at home and make a money contribution to the school. Mrs. Weldy has served also as general visitor for the school—being engaged not only to present at the homes a card of invitation to "The Temple Bible School," but to make a personal, sympathetic call on persons who might not be connected with any church.

One of the special features which was instituted by Dr. McCoy and continued with gratifying results was the Teachers' Meeting which begins at six o'clock each Wednesday around the supper tables spread in Berean Hall, and continues until 6:30 when they adjourn to Children's Hall where the lesson for the following Sunday is taught, amplified and enriched for those classes whose teachers attend. The supper, which is a "warm supper," because so many come directly from the store and office, is prepared by a woman who caters for a number of the churches; each person pays 25 cents which sometimes more than meets expenses. There gather about this table the Officers and Teachers of the school, the Pastor and wife and many of the officials of the church, and during the meal the affairs of the school are discussed. It is truly a family gathering and develops a solidarity of interest that nothing else could produce. At the close of the lesson hour, 7:30, they adjourn to Berean Hall again for the Prayer-Meeting. The enthusiasm and regularity with which these suppers and Teachers' Meetings are attended by such a gratifying proportion of the teachers, testify as to their value.

Another special feature was introduced in August, 1904;

"Mid-Summer Penny Entertainments." Cards were distributed reading as follows:

MID-SUMMER PENNY ENTERTAINMENTS.
ADMISSION TICKET FOR AUGUST.
TEMPLE BAPTIST SUNDAY SCHOOL.
TUESDAY EVENINGS, 7:30 O'CLOCK.

"These entertainments are especially for children under sixteen years of age. This ticket and one penny will admit the bearer. Escorts accompanying children admitted at same price. Come and see."

From the day of the organization of the Sunday School it was regarded as a child of the Church, or better still, a Department of the Church. The annual budget of the Church provided for the care of the Sunday School and the Sunday School was taught and trained to give its all to missionary causes, and year by year this habit developed into zeal, and the zeal into the supreme sense of loving duty. This definite work has been the support of two boys—Solomon Atlovi, at Ongole, and Sau Willie, at Lorkau, Burma. In addition to the $100.00 for Foreign and $50.00 to Home Missions, the Sunday School has contributed $100.00 to the Gospel Wagon Fund, and to the Gospel Schooner of our Missionary Union, Island Sea, Japan—the Fukuin Maru.

B. Y. P. U.

Since the organization of the Baptist Young People's Union with George B. Cash as its first President, it has followed the lines of work prescribed by the Baptist Young People's Union of America. They have served under lines of work prescribed by the Committees of the General Union, have studied and received instruction on Baptist doctrine and polity, have taken an active part in some of the city mission work. For some time a Committee distributed flowers, toys, picture-books and magazines to the Children's Hospital and the County Hospital,

receiving some of these from the members of the church who were invited to bring them to prayer-meeting each week, the committee making the distribution the next day. The meetings of the B. Y. P. U. prove very attractive to the older people and at one time there was grave danger that the presence of so large a proportion of senior members would rob the younger organization of its freedom, simplicity and therefore honest earnestness of expression and outpouring.

Intermediate B. Y. P. U.

An Intermediate Baptist Young People's Union was organized in May, 1908. This is for the younger people, those between 14 and 20, and while still young as an organization, they are very enthusiastic in the work that is training them up into service for the Union and the Church. Their first President was Grace Packard and their first leader, Cordelia Christie.

Cornelia, the noble Roman matron, when asked to display her jewels, said, pointing to her children, "These are my jewels." So Temple Church feels that the young lives growing up beneath her fostering care are the brightest jewels in her crown, and that by-and-by, when "the day dawns and the shadows flee away," it will be her joy to say; "Behold me, and the children thou hast given me."

The Women's Union

The Women's Union, organized as it was for the promotion of a missionary spirit—the study and circulation of missionary literature and the collection of money for the work of the Women's Baptist Foreign Missionary Society of the West, and the Women's Baptist Home Mission Society, — and to assist in the financial, social, charitable and spiritual work of the Church, could not but be a great moving power in the onward sweep of the Church. Mrs. Frank A. Dewey, its first President, did much to place the society on a strong foundation. Bringing

to that office her experience as the President of the largest Young Women's Christian Association in the world, as well as many other positions of training, she was eminently fitted to marshal this army of women who had yet to train together. Like the "virtuous woman" mentioned in Proverbs, "She girded her loins with strength and strengthened her arms; she looked well to the ways of her household (Household of faith) and ate not the bread of idleness." Even had she so desired, she had no chance. So many were the new plans, so untried the new machinery to be set in motion that it took active women with hearts and brain power to accomplish it. A splendid band of women had been drawn together and with purpose and oneness they seem to say to each other—

"Be strong.
We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift,
Be strong!"

Mrs. Dewey served the Union one year and was succeeded in the Presidential Office by Mrs. Wm. H. Barnard. Though delicate in health and unable to conclude actively her term of office, being laid aside by illness, her binding power of love was felt even after she was laid on a bed of sickness and could only think and plan what would have been her delight to accomplish had strength been her blessing.

Mrs. Schliemann, as first Vice-President, directed the affairs of the Union during Mrs. Barnard's absence and Mrs. Dewey was again elected President at the annual meeting and has at the end of the five years brought the Union to the fulfillment of its first purpose.

Mrs. Grace Jacobs has served almost continuously as Recording Secretary for the Union, acting most of the first term as Secretary pro tem and then as regularly elected officer. In

this service and in all the varied interests of Temple Church she has made her helpful presence felt. Earnest, able and conscientious she has served on many important committees of the Church, has led at the piano the musical worship at the prayer-meetings, and has represented Temple Church at many conventions. While absent for several months in 1907 when she was a delegate to the Baptist Anniversaries in Washington, her place was filled pro tem by Mrs. Frank E. Wolf.

While many of the members of the Union have taken part in all the women's activities of the Church through its various departments, the Union has taken up general work and interests, especially the social functions. While by its Constitution it has made use of the fifth Fridays of the months, it has met yet more frequently to consider any subject that interested all the women of the Church. It has been responsible for receptions to Pastor and Pastoress, and other special guests, dinners, receptions to new members, the annual church suppers, assistance at Christmas sales given by the Daughters of the Temple; sending of books to missionaries in Oklahoma and a camera to the Johnsons in Burma; raising of funds to furnish the Church Parlors in the new home in the Auditorium Building, and a purchase of a grand piano for the same. One reception tendered the Pastor and Pastoress after the summer vacation of 1904, seems to stand out as marking a milestone in the unanimity and harmony of the Church life. On the return of the Pastor and wife, "Rector and Director," as the Pastor laughingly said, the Church overflowed with enthusiasm. Each Department of the Church was represented by its own speaker, Dr. Barton Dozier having the entire exercises in charge. D. K. Edwards represented the Board of Deacons, while E. E. Selph spoke for the Trustees. The Sunday School was represented by C. A. Baskerville, and the Women's Union by Mrs. Wm. H. Barnard. Harlan Clatworthy spoke for the young people and Leslie Gray had a word to say as editor of the Church Calendar, now known as the

"*Temple-Herald.*" The prettiest feature of the evening was when tiny Mildred McClure presented the greetings of the Primary Department in rhyme, standing on a chair that she might be seen. This represents one of the strong characteristics of Temple Church, all the Church for the Pastor and the Pastor for all the Church.

Just at the close of this fifth year the Union has adopted a new plan for work, especially for serving the lunches that have proven somewhat burdensome to the few who always stand under these Martha duties.

They have divided all the women of the Church, young and old, into circles, the division being a territorial one. One Circle will serve the luncheon one month and another Circle another month so bringing the duty to each Circle and each woman in it once a year. It also has the advantage of bringing all the women of a neighborhood into acquaintanceship and a unity of feeling and action. As soon as a new member comes the leader of the territory in which she lives finds her out and enlists her for service. It promises to be of great assistance in many ways.

Foreign Missions

The department of the Union meeting on the first Friday on the month is that of Foreign Missions. Its first President was Mrs. Wm. E. Schliemann, who has stood for these five years as the first Vice-President of the Union. To her thinking and planning and devoted leadership is due largely the interest and success of the Foreign Missionary Society. This Department has pursued a systematic course of study, with reviews at each meeting, and discussion of current events. Their study for 1903-4, was Via Christi; 1904-5, Rex. Christus; 1905-6, Christus Liberator; 1906-7, Christus Redemptor; 1907-8, Gloria Christi. Special contributions have been made to the Home for Mission children at Vashon, Miss Tinsley at Tokio, Orphanage in Burma at Maulmein, Chinese Famine Sufferers, Deficit of

W. F. M. S. of the West, and for eight Life Memberships in the Society. An unusual number of visitors from home and foreign fields have contributed to the interest of the meetings.

Church Work Department

The Department which meets the second Friday in the month is the Church Work Department, which is the "Martha Society" of the Church. It is difficult sometimes to differentiate this from the Union itself, for the work of both is distinctly service of hand as well as of head and heart. One individual characteristic always has marked the meetings of the Work Department. They are always all-day meetings with lunch at noon to which the men of the Church have been welcome whenever possible. During the days of wanderings, when this Department met at the homes of the members there was not room for the husbands, sons and brothers, but when the Church came into its own, there was room and to spare for all who enjoyed the social "one hour" and a "lunch of home-cooking." This department meets at ten o'clock and devotes the morning to work prepared by a committee for the needle and machine, the lunch committee doing faithful and laborious work that none may lack that for which many come. At twelve o'clock luncheon is served and at one, the women return to their work until three o'clock, when there is a half-hour of devotional service followed by the business of the Work Department. This is one day in the month when the people get acquainted, working and eating together producing the family relationship, accentuating the social side which can be made a potent factor in the greater spiritual life.

The first President of the Work Department and thus the second Vice-President of the Union, was Mrs. Vera A. Sweatt, now Mrs. Davies, followed by Mrs. George B. Cash, Mrs. J. Arthur Reid, Mrs. Phebe Kreuger, Mrs. H. H. Becker. Each brought to this strenuous office her peculiar gifts, and the variety

of methods have enlisted the differing abilities of the women. It would be a pleasure to make recognized appreciation of the individual women who have proven themselves exceptionally capable in the various committees—not only capable but prodigal of strength and time—but space forbids, and it can only be recorded that no greater loyalty has been shown anywhere than by those who have labored in the kitchen and at the lunch tables—men and women praise them.

Under these leaders the Work Department has taken up many things beside the work of the usual Pastor's Aid Society. When the old Hazard's Pavilion was to be glorified for the Temple, this Department made curtains for the windows, its faithful members superintended the cleaning of the place and the making of it habitable for Christian people, thus exemplifying the gospel that the desire to work for God and His Glory in however small a way or place

> "Makes drudgery divine,
> Who sweeps a room as for Thy laws
> Makes that and the action fine."

And again when this same building was to be torn down and it seemed fitting that it should be glorified once more as it had been many years in the past by a Flower Festival, it was then that the Work Department, enlisting all the women of the Church to its assistance under the executive leadership of the Pastor's wife and the business management of Sparks M. Berry, Auditorium Manager, proved its loyalty to an undertaking, and its resourcefulness, patience and marvelous physical strength. The sum netted from this was put at interest as a nest egg for furnishing for the new Church Parlors.

This Department holds its July meeting at the Los Angeles Protestant Orphans' Home, sewing for the orphans. Through monies netted from dues, dinners, lunches and sales, it has

furnished the kitchen complete, and also china, silver and table linen sufficient to serve about 250 guests.

Home Missions

The Department to meet the third Friday is the Home Mission Department. Mrs. Theron Nichol was its first President and the Union's third Vice-President. Mrs. J. J. Whitney serving as President at the close of its fifth year, was elected to office in 1906. This Department has also taken a course of study beginning with "Under the Flag." It has met its apportionments—sent money for Chinese kindergarten at Portland, Oregon; also for the Crow Indians; sent boxes to Home Missionaries; sent money to Miss Bristol for piano fund, and has taken charge of Vesper Service at the Door of Hope every Third Sunday in the month.

Under Mrs. J. J. Whitney's administration it has devoted this fifth year to an exhaustive study on "Aliens and Americans," and has forwarded to the Training School of Chicago the sum of $300 as a "Mary Burdette Memorial Fund," to build a room in the new building.

Daughters of the Temple

From the organization of the Union the fourth Friday was intended for the Daughters of the Temple, the circle of young women, the bright girl life of the Church, half girl, half woman, still

> "Standing with reluctant feet,
> Where the brook and river meet,
> Womanhood and girlhood sweet."

Because some were still in school and others were on duty during the week, they found it better to meet Saturday afternoons, assembling at each others' homes until the Church Parlors were ready in the Auditorium. The work of the Daugh-

ters has been partially social, partially preparatory for the yearly sales which they have held and always helpful to the older women, who in turn have assisted them at the Holiday sales.

Organized independently at first and working along lines of their own choosing they became auxiliary to the Union October 14, 1904; finally became a part of the Union by their own official act September 28, 1906, as they had been in the heart of the older women always. During the last year they have met more with the Work Department, there being a lunch table provided especially for the Daughters where they have the noon hour together. Their contribution toward the piano fund for the Parlors was $150.

Of distinctive service to all the Departments has been the work done by Mrs. George J. Lund, who has been the Solicitor for Periodicals since 1904, Mrs. W. T. Austermell having been elected to that office the first year. This duty has been performed as something more than a subscription agent, for there has been carried with it always the spirit that greater information of other fields begets greater enthusiasm for the work at home.

Thus the women of the Church set aside all Fridays for Church days, the four for the Departments and the fifth for the Union itself. They are the strong right arm of the Church, for as truly as the right hand performs more than half of the service for the body, so are the women responsible for more than half the work of the Church.

There are three appointed Committees of Women that greatly increase this majority service and are truly the right hand of the Pastor. If they are not Aaron and Hur at either side of the Pastor, upholding his wearied arms, they surely are Miriam and Deborah, and Martha, running with swift feet on errands of mercy, strengthening faint hearts with inspirations of courage and help, and not only remembering, but administering, the hospitality of the saints.

The Visiting Committee

So soon as the Church was organized it was found desirable to cultivate the friendship not only of those who gladly sought their church home in the Temple, but to seek the wanderers who found it easy in this new and changing country to remain "trunk-church-members." According to one of the provisions of the By-Laws this Visiting Committee was created with twelve members, Mrs. Frank B. Crozier, as chairman. The rapidly increasing membership was partially, may be in a large degree, accredited to the well directed zeal of this Committee. As the Church grew, and the scattered homes of its members were more remote from the Temple, it became necessary for the Pastor to receive the assistance of the Visiting Committee in calling on new members. This Committee has done faithful and efficient work, reporting at some quarterly meetings as high as 400 calls made during the three months; and the last annual report swelled the number to 1,697. The efficiency of this Committee has been due to the fact that their visits were not merely perfunctory but carried with them true hospitality and welcome, not merely to a church service but to a church home. As it was the hope always that these calls would be returned, it made possible, especially among the women, an acquaintanceship that means more than the formal once-a-week greeting. At the close of its fifth year of service, it consists of the Chairman, Mrs. R. D. Ravenscraft, and twenty-four others among whom the duties are divided according to the responsibility taken by the individual member.

The Reception Committee

Another committee appointed by the Board of Deacons is known as the Reception Committee, doing in a measure the same work as the Visiting Committee, only rendering the service at the door of the church instead of at the home. From the first Sunday of the Temple Church service when Mrs. C. S.

DeLano was Chairman, and Mrs. Ragan stood at the corner door of the old Congregational Church, until the present time, there has been always a word of welcome for the stranger as well as the member when he came to the gates of the Temple. They only stand at the door and say "good morning," or "good evening," unless there is a hungry look in some eye for a hand-clasp in this land of strangers. And because this is a city of so many sojourners, lonely, and "bird-of-passage" people, the testimony often returned is, "I like to come to the Temple because you are so cordial." And that is as it should be in the house of, not the Baptists alone, not of the saints alone, but the House of the Lord, our Lord, their Lord—what Jesus loved to call, "My Father's House." This Committee consists of a Chairman and as many helpers as there are doors. At first the Chairman selected whoever would serve and for so long a time as they would serve; but this became too great a burden for any half-dozen persons to bear; and it tended to prevent the guests of the Temple from becoming acquainted with the faces of more than the half dozen. It seemed desirable, therefore, especially after the church began to worship in the Auditorium, to distribute the burden and induce more women to stand at the threshold of welcome. The Chairman now has twenty-six women appointed, who each agree to take two Sundays a year, their time of service being distributed through the months, when they become responsible for the three entrances. The Matron, on duty at the great entrance on Fifth street, appoints, to serve at the Olive street doors, two assistants, one of whom may be one of the younger women. This committee is strengthened by the co-operation of two "brethren," as provided in the By-Laws of the Temple. Thus it would seem that Temple Church justifies its reputation of being one of the most home-like churches in California. And when from the pulpit the Pastor always offers a word of special petition for "the stranger who worships with us," it may not be difficult to discover "the

tie that binds" so many who find here their temporary church home, who while "not of us" are with us. Miss Mary M. Edwards has since the second year been the efficient Chairman, and when the promise to serve on a stated Sunday is not fulfilled or provided for, it has not been the neglect of this pains-taking chairman to notify her committee.

The Deaconess Committee

One other appointed Committee there is that Deacons and Church alike depend on when help is needed for those who suffer, sorrow, or are in any way distressed. The Deaconess Committee goes to the home of sickness, of death, of the shut-ins, and not only takes to them the cheery, comforting, trustful word, but finds out the real needs and report to Pastor or Deacons the part the Church ought to take in that special relief work. This Committee was for a long time under the leadership of Mrs. Julia E. Storms and Mrs. Leonard Merrill. And the present Committee, composed as it is of Mrs. Frank E. Wolfe as Chairman, who has time and the willing spirit, Mrs. Franklin Bekins, who has the willing spirit, an automobile, and takes time, as well as a long list of women whose experience and helpful spirit make them welcome in the home of trouble, needs only the knowledge of the necessity, to send these ministers of consolation to care for those who have been assigned them. To certain members of this Committee is assigned the duty of preparing for the Communion and the care of the Service afterward.

Ushers Committee

The Pastor may preach, and the choir may sing, but if the ushers be not efficient where-with-all shall we be comfortable and happy? There is no service rendered the Church—continuous service—that calls for more sacrifice, more loyalty more patience, more consecrated tact and alertness than that rendered by the ushers. And the "free seat" system has its

peculiar trials. Therefore, when we review the service that has been rendered Temple Church, with its overcrowded problems, and say that its ushers, as a rule, have been the comfort and strength of the Pastor, the gracious servant of the members, the friend of the stranger, it is only returning a meed of appreciation for faithful stewardship. From the morning when H. J. Edwards marshalled his corps of ushers, including Deacon D. K. Edwards—to the present well-drilled body under that most efficient head usher, W. H. Fowler, the Church and its large congregations have been welcomed with a uniform courtesy and equal consideration for all that few such large and changing congregations can enjoy. The ushers are organized and drilled. The ethics of ushering has been given them specifically and the greatest efficiency sought, by a word here and a word there, correcting thoughtlessness, restraining impatience, and inculcating self-control. Added to all this, the cultivation of the social side of the Committee, as well as by the example of some of the older and most efficient members choosing the least desirable locations in which to usher, has developed a loyalty, an esprit de corps, that greatly adds to the efficiency of the body. Beginning with fifteen in the first home, it now requires forty ushers to "man" the house, take up the collection and stand ready for any emergency. Upon the head usher always devolves the duty of seeing that the Auditorium is properly lighted, heated and ventilated, that "unfortunate circumstances" are, so far as possible, foreseen or prevented, or promptly and tactfully righted, and that the custom of the Temple Church of the women removing their hats, is observed, by gentle suggestion or the handing of a card to the unconscious wearer, with the polite request that "out of consideration for others," etc., etc. He also gathers up for the Pastor the numerous requests that cannot be given directly to the Pastor in the crowd of a Sunday service and in a thousand and one ways oils the machinery that is run for the "making of righteousness."

Missionary Committee

Although the Temple has been from its founding a church with a distinctive missionary spirit, it needed this Committee to develop it still more, to distribute missionary literature, to cultivate the field when there are missionary collections to be taken, to hold special missionary meetings and have general oversight of the personal missionary work of the Church, at home or abroad. This Committee became especially active when the Church was only two months old, with Mrs. Wm. E. Schliemann as chairman, and nine other members.

This last year under the spirited leadership of Mrs. Barton Dozier, assisted by twenty others, it has brought the expression of missionary spirit to the Church in a more general and purse-touching, appealing manner than it usually presented.

When the Church was nine months old it gave to

Foreign Missions, over	$400.00
Home Missions	362.00
Southern California Mission Offering . .	158.00
Soudan Pioneer Mission (Dr. H. G. Guinness)	61.99
To Pasadena First Church Building . .	100.00

Remarkable showing for so young an organization with all its initial expense of equipment as well as heavy expense of maintainance.

Baptismal Committee

This Committee, called to duty regularly once a month, renders a very precious service. It is a most personal service and comes to candidates at a time when they participate in one of the peculiar and sacred ordinances of the Church. Although Mrs. Wm. Miller was the first appointed chairman, from the time of the first baptism in the First Baptist Church, until the last of this fifth year, Mrs. Louise M. Potts has acted as Chairman—has served as the disciple of "the towel and basin." The personnel of this committee of three men and four women has



INTERIOR VIEW, PULPIT AND CHOIR

changed from time to time save in the person of George B. Cash, who has been always assistant to the Pastor.

Music Committee and Choir

One other Committee there is appointed by the Board of Deacons; that is the Music Committee, the most thankless Committee of all the Church and yet one which has to do with that which makes or mars, from the external view point, all the public services of the Church. Consisting of three members, with the Pastor as member ex-officio, it carried the burden of providing music, hymnals and musicians under first, the chairmanship of Mrs. C. A. Baskerville and then the present Chairman, Prof. C. C. Boynton. Because of the Pastor's expressed wish for a chorus choir there grew from a quartette and one or two extra voices under the leadership of Fred Bacon a still larger chorus choir under Harry Barnhart during the time intervening between October 16, 1904, and January 14, 1906; then for a time under A. M. Burnham, May, 1906, and W. A. Packard; and when we came finally to Berean Hall, Dr. Bruce Gordon Kingsley began as Organist and Musical Director to build up a choir against the time we should need the leading voices in the large Auditorium. Following the wanderings of the Church, choir rehearsals, like the old-fashioned district school teacher, "boarded 'round." They met in the Sunday School room of the Congregational Church, in the Sunday School room of the Temple Auditorium (Hazard's Pavilion), in quarters provided by the leader, Mr. Barnhart, in the New Blanchard Hall Building, in Wright & Callendar's Hall, at No. 221 South Hill Street, (March, 1906,) in the "upper chamber" of E. C. Lyon's store, and finally the dove came to rest in Berean Hall where rehearsal is held regularly on Thursday evening. While the Committee selected the organist and quartette, the leader has chosen the Chorus which has been always a volunteer choir, paying its own expenses in addition to giving valuable and regular time to this

service for the Church. It is organized and indulges in social life as well as the choral work. While they have been led in turn by piano, vocalion, piano and piano again, they have followed patiently until now they sing with one of the finest organs in the United States, which out of its 5000 accompanying pipes, wafts music second only to the human voices. To produce uniformity and minify the personal expenses of the choir, the women are robed in the white choir gown and most attractive is the picture presented as fifty white-robed women file behind the choir rail and the men, clothed mostly in black coats, furnish the usual somber background. So personal to the Pastor is the music of the service, that Temple Church, with its usual consideration for his every wish, has allowed the Pastor entire control of the music, during the organizing years of 1906—7, and so far as possible, he intends that it shall be a sincere, spiritual part of the worship, fitting into and blending with the message of the Word. Much has been contributed to this by those who have presided at the various instruments in turn beginning with J. J. Falls, alternating others with Prof. William Strobridge, later receiving the interpretation of the human soul through the voice of the organ soul, under the touch of Bruce Gordon Kingsley, Musical Doctor, of London and New York. With better opportunity and equipment furnished him, Dr. Kingsley has done much to advance a taste for better music in worship and the ideals for the choir have been distinctly advanced. There is an organ recital for twenty minutes before each service, for the most part of simple music including the use of the chimes and this proves most attractive, especially to those who know no better home than the hotels and rooming-houses. Gathering for this, they remain to service and listen to the message of the Word with tender hearts. One of the dreams unrealized by those who "saw visions" of usefulness for the Church in its permanent home, is the noon-hour when there shall be a gathering of men

and women from the store, the shop, the counting room, the office, to listen to organ music that shall rest, soothe, relax the tension of nerve and brain and send these same worshipers forth stronger for the afternoon battle of life, uplifted, less subject to temptation because the hour has brought to the soul poise, peace and courage.

Publication Committee

While these more conspicuous Committees are appointed by the Board of Deacons, the Trustees appoint a Committee that works so quietly, so out of sight of the active Church life, we sometimes forget how much is due these, who, week after week, take all kinds of information given in all kinds of ways, and bring it into shape for publication in the form of the weekly calendar, or as advertising matter, or as all and every form of printing required by the Church. While held responsible for the slightest mistake, even of a wrong initial, though the name may have been telephoned in carelessly, it is a Committee that always has to develop grace, and which should receive just consideration. The Publication Committee, when first created, was somewhat of the nature of a promotion committee, and did its work faithfully and well under the direction of H. G. James. Leslie W. Gray has been the Chairman of this Committee since October, 1903, and through his office has passed the material for the unusual large calendar issued weekly. He attended not only to the printing but edited it with the co-operation of the Pastor. Though not a member of the Publication Committee as such, no more loyal or effective material has been prepared and sent out for publication than that prepared and contributed from the pen of Mrs. Isabella Neelands, who was appointed as the official correspondent of the *Pacific Baptist.* From time to time she has sent out the story of the life of the Church, recording events and incidents, giving accurate facts and figures, and subtly expressing to the larger congregation

of Baptist readers, the spirit of harmony, affection and spiritual oneness that has characterized the real life of this Church-Body originally made up of "many members," in the Pauline sense. To some are given the "gifts of tongue," to others "the power of strength," but to this member the blessing of a consecrated pen.

Finance Committee

The most important Committee in the material life of the Church, is the Finance Committee, created by the Board of Trustees. The duties of this Committee are those usual to a committee of this nature, and as usual its most serious work has been to induce systematic giving and universal giving on the part of all members. It was a matter of large faith when the first Committee under the chairmanship of E. C. Lyon, started out to secure funds to meet the obligations which the new and untried Church had assumed, but so generous was the response and so wise were those who managed the business of the Church, that it has had a most remarkable record. Never once in all its five years of activity has there been a Quarterly Meeting when every Department did not report a balance in the Treasury. While always the Church has pointed to this with pride, it must acknowledge that the Finance Committee has been helped to this balance by a unique experience in church finance. Its largest asset has been always the large, very large, numbers who worship with the congregation who do not belong to the Church. Since the larger seating capacity of the Auditorium has been at the disposal of the Temple Church, the public has been especially generous. Then, during the stay of the Church in the first Temple Auditorium (Hazard's Pavilion), and in the present Auditorium, there has been a revenue from sub-rentals. While the system of free sittings is in vogue, there are at present boxes rented to those who desire to pay for them and this is another source of income that ought not to be too much counted on,

however, for the increased expenses of enlarged church life must be assured by the membership.

From the time the following notice appeared in the calendar of the first service, July 26, 1903, until the present, Mrs. Barton Dozier has assisted most effectively in the unusual financial conditions of the Church: "This Church is supported by free-will offerings. Procure envelopes of Mrs. Barton Dozier, Financial Secretary, on Sundays at the Church near the northeast entrance. All communications relating to the finances of the Church should be addressed to Mrs. Barton Dozier, 1217 South Olive Street."

While the By-Laws provide that the Finance Committee shall have a "general oversight of the work of the Financial Secretary," Mrs. Dozier gave "general oversight" to all the finances, and her reports were so concise, so segregated and so interesting, they enthused the members to give and give again.

The above record has referred to general giving almost entirely, but the Church has been none the more behind in its benevolences which is purely church giving and indicates the philanthropic heart of the Church.

As an initiative of the spirit that was to dominate the new church life, the Temple Church, when it was but a few months old, itself homeless, stimulated by the insistant philanthropic energy of its Pastor, gave to the First Church of Pasadena, $150 at the laying of the corner stone of its new building. From that day to this, every Baptist church builded in Los Angeles and vicinity has been assisted by Temple Church, itself assisted by none.

It is the custom of this Church to have the offering taken by all the ushers brought by four of them to the altar where it is received by the Pastor who offers the prayer of blessing.

After this review of the exceptional financial condition that has come to the material life of this Church, it seems fitting that

all its giving of every nature should be consecrated with that same prayer:

"God of all bounty, all things are Thine, and of Thine own free gifts to us we have brought our offerings to the altars of Thy righteousness. Bless Thou the offerings of the rich, who have given much; bless yet more abundantly the offerings of the poor, who out of their poverty have given more; and O! bless most lovingly of all the offerings of the very poor, who, in their penury, have brought Thee all they have—their love and their prayers. For Jesus' sake, Amen."





THE FIRST HOME, OLD CONGREGATIONAL CHURCH



CHAPTER III

External Life

Camping Places and Final Home

As the inner life must find outward expression, and the soul needs the protection of the body, so every organization must find itself a home—an abiding place.

It was easy to say, "come, go to; let us form a church," but under ordinary circumstances not so easy to say where it should centralize its activities and tether its cords. That the to-be-Temple should find a building ready to their hand seemed to them to be a material indication that they were setting out on the Lord's work. They perhaps did not realize at that time how many camping places they were to stake out before they came into the Promised Land, but cheerfully and trustfully they accepted the fact that due to the First Congregationalists having builded for themselves a new home, the old church was to be vacant on the very Sunday of the proposed first service of this new Church. This church building already dedicated to the service of God, standing at the southwest corner of Hill and Sixth streets, could be rented for $100 per month, and when the Church took possession of the old building they said, joyfully, "not many churches have a complete 'meeting house' to go into for their first service" and the happy omen gave them more courage than ever. And yet it was not complete for the Baptists. A baptistry had to be put in with

much contriving and some difficulties. It was on one occasion when the great Campbell-Morgan meetings were being held in Hazard's Pavilion, just across the park, and an overflow meeting was held in this Church that this same baptistry came near being an important factor in interdenominationalism. The crowd was very great, yet so interesting that one was willing to take almost any risk to get in. Dr. Robert McIntyre, recently elected Bishop of the Methodist Episcopal Church, came in over the edge of the open, dry baptistry and fell in. As he afterward remarked, "it was only a matter of water or the Baptist Church would have added one member and the Methodist subtracted one." From the first Sunday service until the time of "moving on," the seating capacity of 1200 was never sufficient for the congregation.

Added to the discomforture of crowded congregations was the fact that this building had rightly been named the "House of Echoes." The people grieved that many of the best sermons went over their heads—they lost the Pastor's words and the Pastor lost his voice. Necessity, the mother of invention, labored in the minds of Trustee and Deacon with the problem of the echoes and brought forth an off-spring of corrogated iron about ten feet square, resembling an exaggerated dustpan. This sounding-board inverted over the head of the minister appeared like a protection against any possible deluge, and the worshipful spirit of the congregation in spite of this spectacle was an exponent of its really reverential inner life. Because of these conditions and because it had been the large hope of the Church from the first conception that it should have its own home, one of its members, C. R. Harris, sat during the third service held in this building, August 9th, and dreamed dreams and with all his senses wide awake saw visions that were more than prophetic.

Mr. Harris being addressed by a friend after service with the words, "That was a fine sermon," replied, "I could only hear

the first paragraph. I was thinking out some plan to better our conditions." Mr. Harris dreamed of the time when this already large congregation should increase three-fold—when this young Church should be strong and know no limit to its activities, when it should become the center of a religious, educational, uplifting life not hitherto known in the heart of business Los Angeles.

Whatever form Mr. Harris' dreams took at that time he kept his counsel, going East soon after and examining a large number of auditoriums, and gathering facts connected with such buildings. It was at a prayer and business meeting after Mr. Harris returned September 8, 1903—before the Church was two months old—that he presented the vision of a down-town Church which he had dreamed—a vision that took the breath of his audience for a moment, and for which he was promptly christened "The Rainbow Chaser" as a namesake of one of his Pastor's lectures. The silence that followed his description of the kind of a million dollar plant he thought a Church young in days, small in numbers, and poor in purse should erect, was broken by Leslie Gray, who sprang to his feet shouting in southern enthusiasm, "*It can be done! It will be done!*" And from that day Leslie Gray's declaration became the watchword of the Church. (From Church Minutes). "On motion of Leslie Gray and seconded by every one present, and carried by a standing vote, Brother Harris was appointed chairman, with power to choose his own committee, to carry forward and advise the Church as to the feasibility of the proposed church building." So in earnest was Mr. Harris about the necessary home and equipment for the larger life of the Church, he not only dreamed dreams, and put his own pencil to paper, but he personally engaged an architect to make a perspective picture of what he hoped would be a substantial Temple Building; as the Pastor put it, "A mercantile building with a human soul, a soul throbbing with the Divine love for man." Not only was an

attractive picture presented but detailed plans as to interior and a prospectus that gave detailed possibilities as to cost of construction, possible opportunity for church work, and earning capacity as to business quarters. This inspired the first faith and courage of those who afterwards became hearty coworkers in the substantialities of these dreams. It was at this time that the Pastor's wife, after making some substantial investigations herself, began to take an active part in the plan.

The first ideal of the new Temple appeared on the title page of the Church calendar December 27, 1903, entitled, "A Vision of Next Christmas." While these plans were never used, the fundamental ideas have always prevailed, though the real Temple has far surpassed the first ideal.

During all these months of planning for the home-building the Church was growing numerically and spiritually. There was hardly a week passed but some new members were received, but it grew quietly, as the grass grows, one blade at a time, not with the rush of a Jonah's gourd that came up in a night and perished in a night.

During the year and three months of abiding on this corner of Bedlam many auspicious events took place in the home of the Temple.

Not only did Campbell Morgan, of London, give here his wonderful interpretation of the Scriptures, but Dr. Guinness, of the African Mission field, and his attractive and talented wife, spoke on more than one occasion. During the absence of the Pastor in 1904, who was in attendance upon the May Anniversaries in Cleveland, the pulpit was supplied by Bishop Fowler, Bishop John Vincent, Geo. B. Mains, of New York; Dr. E. H. Bridgeman, President of Hamline University, A. B. Leonard, C. T. Little, of Syracuse University, and H. C. Jennings. These supplies from the Methodist Church were made possible because of the meeting in the city of the Methodist General Conference which was really occupying the future home of the Temple

Baptist Church though neither then knew the fact that might have welded them more closely. Being more and more convinced that the Church could not continue to abide in this building that was limiting their activities, they were the more ready to listen to Mr. Harris upon his return from a second trip east in the summer of 1904, when he presented new plans, facts and possibilities. Something definite if not permanent had to be done. Mr. Harris and the Pastor's wife went on a tour of investigation and when, in spite of all drawbacks they recommended the renting of Hazard's Pavilion that stood diagonally across Central Park, it seemed only two things stood in the way of accepting the recommendation, the doubt as to whether it could be made habitable for worship, and the $600 per month rent. Receiving assurance from the housekeeper's standpoint that it could be renovated with the outlay of $1000, and that the certainty of sub-rentals would take care of the rent, with the courage that had always characterized them, the Church voted to take up its wilderness journey across the park. The promise was more than fulfilled. The building was cleansed—the windows, stage and boxes curtained—the Annex fitted up for Sunday School room and kitchen—and the sub-rentals ran as high as $1400 one month. When this people gathered for its first service July 26, 1903, it did not realize that it was to have three years' weary wilderness march before it should come to the Promised Land, and though they were to have many stopping places, and some of their number were to pass on to the "Better Land" before the end of this earthly march, they never turned back nor halted in the march. Hazard's Pavilion having been rented and put in order, this "Church in the Wilderness" struck tents, marched across the Park, to their new "camping place" October 16, 1904, guided as they believed, by God.

As for the Church itself this was to be an object lesson, proving by its experience here that increased congregations, rental possibilities, and enlarged opportunity for work were not

all a dream of the dreamer. Here it came true and faith grew with the experience. A peculiar service Temple Church was to render Los Angeles. Everyone acquainted with Los Angeles knew that "Hazard's Pavilion," while it had in the past been the scene of great religious, political and musical gatherings, and had been transformed into a thing of beauty by Flower Festivals and Military Balls, it did not at this time bear "an odor of sanctity" in the community. Its varied career was at an end. By this rental and the final purchase of this property, the Temple Church had done what the city authorities had not been able or willing to do, closed the place for public prize fights in the heart of Los Angeles. The women thoroughly cleansing and refitting this building that was to be re-named "Temple Auditorium," the "dead past" was left to "bury its dead."

In this second "camping place" the Church rested for eight months, worshiped, grew, prospered, and had many happy meetings, yes, many of them, for the dear "Old Barracks," (where it was a mile from the kitchen to the Pastor's study, and three-quarters of a mile from the pulpit to the door, which distance was often trod by weary feet) was still dearest of all our "camps." It seemed more like "Home" and though we did not then know it, it was the ground of our final "camp."

Here was opportunity and the stirring events and memorable services that came into the life of this young Church during its eight months in this building that could throw its doors open to 3,000 participants, may never be duplicated again.

Before Temple Church had become the permanent renter of the old Pavilion, they had in April, 1904, rented it for one Sabbath, and here was welcomed and entertained the great Campbell Morgan meetings that gave to the religious life of Los Angeles a new and broader view of the Holy Scriptures. January and February of 1905 brought the Dr. J. Wilbur Chapman meetings that touched still another phase of religious life of Los Angeles. And April 9 to 16, 1905, came Dr. F. B.

Meyer, of London, an evangelist whose power differed from either of the others. His sweetly spiritual influence was a special blessing to the Church which welcomed him at this time.

Some memorable days stand out prominently during the months spent by the Church in this "Temple Auditorium." The Flower Festival, held from March 26th to April 1, 1905, has been referred to before when giving credit to the women of the Temple who made such heroic efforts, the success of which deserves repeated recognition in this Church History. The *Temple-Herald* of the following Sunday expressed the feeling of all when it said, "To the women, the Auditorium Corporation, Temple Church and the congregation gratefully tender all the bouquets in the festival from the sun-wheel in the ceiling to the tamerisk in the cloak room." The festival lives in the minds of many as a "thing of beauty" for the old Auditorium was made a garden of rainbows with its lighthouse of 20,000 carnations, its ship with 6,000 white carnations in its sail, and its curtain on the stage hanging in folds of 5,000 calla lilies. As it had thus been glorified in its early days it was fitting that it should pass out of existence only after it had again been embowered in the purity, perfume and beauty of bud, blossom and foliage.

Another memorable day was Easter Sunday, April, 1905, when the great building was packed from floor to ceiling with a living, moving throng of humanity. When the Pastor, standing on the platform, facing his great audience, with a choir of two hundred white-robed singers, led by Professor Harry Barnhart, delivered the Easter message, and the voices of the choir died away among the rafters to the music of the Easter Hymn, "Christ, the Lord is Risen Today, Hallelujah!" there was surely an answering throb in every heart of the thousands gathered there.

Memorial Day service, held Sunday, May 28, 1905, will be long remembered as indicating another obliterating touch of the

hand of time. The Pastor had sent invitations to the organizations of Federal and Confederate Veterans, with their affiliated organizations, and the Naval and Military Academies to meet in Temple Auditorium and hold a Fraternal Memorial Service.

The entire body of the Auditorium was reserved for the invited guests, who filed in under their various flags and banners with the proud spirit of those who have served. The Church members and congregation cheerfully betook themselves to the galleries, such as could gain admission. The interior of the building had been beautifully decorated with the national colors, and flowers of red and white. The service was divided into two parts, the regular Sunday morning service, conducted by the Pastor of Temple Church, who preached for this unique occasion a most memorable sermon, and a patriotic exercise under the direction of Capt. Frederick J. Cressey.

After brief addresses by Gen. Harrison Gray Otis, there was a flag presentation. To quote from another, "the prettiest part of the latter service and the best remembered by Temple members, was when Mrs. Burdette stood under the folds of 'The Star Spangled Banner' and presented to the Temple Baptist Church in behalf of the Veterans of the Grand Army of the Republic a beautiful garrison flag. As we looked at her we forgot she was our business lady with a great Auditorium in her pocket, and whose time was sometimes worth a thousand dollars a minute, but thought of her only as she was then—a woman speaking from her heart beautiful words of sympathy and sentiment that went to the hearts of her hearers."

Meanwhile great things had been taking place in the material life of the Church. In September, 1903, when the Church was but two months old, Mr. Burdette expressed his definite wish in regard to the final Church home as follows: "Brethren, if you love me and my work, give me a church in the center of the business district, down where the business men can run in at 12 o'clock and attend noon prayer-meeting or musical service

every day in the year. It is not by chance that old Trinity stands where it does right in the center of the commercial district of the United States. Let us build a second Trinity church here. For the next year let all else be subservient to this thought and God will find a way."

"As faith without works is dead," a committee was appointed in October to secure conditional subscriptions of $100,000 toward the proposed million dollar plant as tangible evidence of earnest purpose in this matter. This Committee consisted of C. R. Harris, Mattison B. Jones, Leonard B. Merrill, George Giles, Richard Green, D. K. Edwards, E. P. Frost, and Mrs. C. T. Crowell. This Committee was to prosecute a vigorous campaign along the line of the expressed desire of the promoters of this scheme among the Baptist flock, that the nest egg, a good big one at that, should come directly from the pocketbooks of those most directly interested, the parishioners of the Temple Church. Though not a member of the Temple the Pastor's wife soon began to take an active interest in this matter so dear to her husband, as well as appealing to her because the work whether under Baptist, Presbyterian or Congregational fold is all one. From that time forward she was recognized as one of the "Promotors" who were to serve without compensation of any kind save the satisfaction of accomplishment. This Committee did not work spasmodically, but persistently, sometimes quietly and sometimes taking the entire membership into conference. Late in 1904, when the occupancy of the old Pavilion had proven many things, a large committee was called together and after carefully considering locations with reference to the site for a down-town church and Auditorium that should attract large conventions, grand opera, and high-class entertainments, that should all be educational, a site with reference to an office building that should house a specific class of tenants, it was agreed that no better space could be found than that they now occupied at the corner of Fifth and Olive streets.

While the $100,000 pledge of "good faith" had not been subscribed, a large enough amount was pledged to cause those who were promoting the project both in public interests and the interest of Temple Church, to go forward in the belief that when fairly launched the response would come. They pinned their faith so far as the public was concerned to the great need of the city for a place large enough and modern enough to attract the great national bodies, religious, educational and otherwise that were then turning their faces away from Los Angeles for the want of such a building. The music lovers of Los Angeles had for many seasons mourned the loss of great music attractions because of the lack of sufficient accommodations. Large local mass meetings had been handicapped by the need of a fire-proof building that should hold our own citizens when there was a need of "getting together" in a cause. So far as the Church was concerned, the fact that they had set their faces to it was enough. There was no turning back and as the Pastor had said in this first plea, "God will find a way." The first step in this most important of all material undertakings was to secure an option on the property, the next, for a small syndicate to purchase it, and last, so far as the realty was concerned, to turn it over to the Corporation when it should be organized to own the property and issue thereon stock and bonds for the completion of the project.

To say that on January 21, 1905, a syndicate composed of Mrs. Robert J. Burdette, D. K. Edwards, Richard Green, and C. R. Harris entered into an agreement to purchase of George H. Pike and the Exposition Company the property known as Hazard's Pavilion, corner of Fifth and Olive streets, having a frontage on Fifth street of 165 feet and running back on Olive 175 feet, for $170,000, is only a statement of the public consummation of many private meetings, plans, investigations and questionings. To one member of that Committee, at least, it seemed that God was preparing the "way" He was "finding"

for us. By a striking Providence, the woman member of this syndicate had only a month before been persuaded almost against her will to sell a certain piece of property that she had not contemplated parting with—and this gave to her credit in the Bank a sum that made it possible for her to draw her check for the $10,000 option money that was necessary to bind the agreement. Of course the other members of the syndicate very shortly reimbursed her with their proportion and when this agreement for purchase was turned over to the Auditorium Company it was turned over for exactly the price the syndicate had paid for it, no more or no less. Steps were immediately taken to organize a company and the Auditorium Company was incorporated under the laws of the State of California, February, 1905, with the following named incorporators:

Incorporators: E. W. Davies, Clara B. Burdette, Dr. Norman Bridge, D. K. Edwards, Richard Green, J. A. Rosesteel, William Mead, J. H. Merriam, C. R. Harris, Ella G. Crowell, C. H. Barker, Leslie W. Gray, W. C. Patterson, J. O. Koepfli, C. C. Boynton. Of these fifteen incorporators, ten were Baptists and eight members of the Temple Church. These incorporators elected the following officers:

President: E. W. Davies.
First Vice-President and General Manager: C. R. Harris.
Second Vice-President: Clara B. Burdette.
Secretary: Mattison B. Jones.
Treasurer: William Mead.

A Finance Committee was formed with Mrs. Robert J. Burdette as Chairman, the other members being D. K. Edwards, Richard Green, C. H. Barker, E. C. Lyon, J. H. Merriam, Wm. Mead.

The members of this Finance Committee worked with hope and courage against all discouragements, especially D. K. Edwards and the Pastor's wife, who went out among friends and

business acquaintances of long standing. C. R. Harris, who attended to the "office end" of the work, and others of the committee tilled the field diligently among the members of the Church and denomination.

When it became evident that the Baptists of Los Angeles were not in a position to purchase stock to an amount that would control the Corporation, the Pastor's wife went East and interviewed the influential and wealthy people of the denomination, hoping to interest them in helping the Baptist Denomination that had not been over-strong on the coast, secure a Baptist headquarters. The Pacific Coast was too far from the East, their knowledge of the work too limited and their faith in the possibilities too small. Not one dollar of Eastern money ever went into the enterprise. While most of the members of the Temple Church had helped to build every Baptist church in Los Angeles, and therefore could not be expected to give outright to this new enterprise, and the expense of a down-town church was too great to be born by any church-membership that might hope to be gathered, it was possible for many of them to make an investment in this combination business and Auditorium block that should be dividend-earning. Having gathered all of these possible stockholders in the Auditorium Company, it was evident that not one-third was to be held in the denomination and that outside friends who believed in the same ideals must be drawn to the enterprise. About this time Theodore B. Comstock became interested, and not only invested his own money, but after careful consideration of the prospects induced many friends to do the same. He was afterward elected a member of the Board of Directors, and has been a most useful and loyal member until the present, serving on important and time-absorbing committees, as well as doing special work.

Simultaneously with the financing of the Auditorium Company went forward the architectural plans for this unusual

combination block. When a sufficient amount of stock had been subscribed to warrant the adoption of plans, Charles E. Whittlesey, who had been selected as architect after competition, had so far completed them as to furnish an approximate estimate on the final cost, and the Board determined on an issue of $300,000 worth of stock and $300,000 of bonds, the stock all selling for par or more, there being no "promoter's stock," or commissions. When plans were practically adopted, a sufficient amount of stock had been placed, representative men and women of Los Angeles having shown their faith in the enterprise, and an arrangement completed for the disposal of the bonds through the bonding house of Adams & Philips, the Auditorium Company entered into an agreement with the Temple Baptist Church to release their lease on the Temple Auditorium (old Hazard's Pavilion) that it might be taken down, and the Temple Baptist Church entered into an agreement with the Auditorium Company to become renters of certain described quarters in the new building at a stated rental figure for the term of ten years, about twenty-five per cent of what the space might otherwise produce, the low rental figure agreed upon being considered the equity for the Temple Church in having made possible the Auditorium Company. This arrangement was not brought about at one meeting, nor in one month, for there were those who questioned, honestly; there were those who were not dreamers and could not "see and understand" that which was as yet only a vision; and there were those who were born pessimistic and "couldn't help it." But hope and faith and rainbow chasing prevailed and they soon found themselves ready to strike tents again.

On the evening of May 31, 1905, the Church held its last prayer-meeting in the old Pavilion, now Temple Auditorium, and many were the expressions of praise for the happy months passed there and the spiritual blessings received. The Church took a long look backward and a bright look forward, counting mercies past and mercies yet to come.

The last Sunday service took place June 4th, occupying practically all of Sunday. At 9:30 o'clock the Sunday School held its usual session. At 11 o'clock the Pastor preached an appropriate farewell sermon to a large audience. The ordinance of baptism was administered and fifteen new members received the right hand of fellowship that was extended at the communion service that followed the sermon. Special service was held at the noon hour for the boys of the McKinley Home that had been present at the morning service. Dr. Uriah Gregory gave an address, the boys sang songs, and they were afterward taken home to dinner by the individual members of the Church. Temperance workers gathered in the afternoon and led by Dr. E. S. Chapman, reviewed the anti-saloon campaign just closed and considered plans for the future. Early evening service was conducted by the Women's Christian Temperance Union, Major Hilton giving the principal address. This was followed by the usual evening service, which was likewise followed by a "watch meeting," which lasted until midnight. This latter service was conducted by Rev. A. P. Graves, a veteran evangelist, then a member of Calvary Baptist Church, New York City, but at the present time an ardent member of Temple Church. From 9 p. m. until 12:00, prayers were directed by the hour as follows: 9 to 10, that the work of Temple Baptist Church might be consecrated to Christ; 10 to 11, for God's blessing on the missions of the church; 11 to 12, for the unconverted. At midnight hour the worshipers gave way to workmen, ending a series of services varied and impressive, and closing the life of a building that for eighteen years had rendered a service more varied and sometimes less sacred.

While the past history of Hazard's Pavilion may not be considered a part of the life of Temple Church, it may be well to preserve here a record of history as it had been made on this corner, guarding the Central Park, with the feeling that there was about to begin a new life that would be better worth record-



THE SECOND HOME, HAZARD'S PAVILION

ing as the years of time blended into the eternal years. This site was originally purchased by Henry T. Hazard, Judge O'Melveny and C. H. Howlan in 1886, for $20,000. These three men formed a company known as the Exposition Company and later George H. Pike bought an interest in the same. In 1887 the big Pavilion was finished at a cost of $60,000. One of the first great entertainments to be held in the building was a season of Opera by the American National Opera Company, of over 300 artists, in May, 1887. The late Theodore Thomas was the director of this musical organization. "Aida," "Nero," and "Faust" were presented. Jessie Bartlett Davis sang to thousands at this time. Hazard's Pavilion had been used for almost every conceivable purpose. In it had been held Flower Festivals, musical and literary entertainments, banquets, balls, citrus fairs, prize fights, public meetings, conventions, operas, and dramatic festivals, educational gatherings, temperance rallies, revival meetings, poultry and dog shows, and church services. In 1889 came Gilmore's Band, and two years later President Harrison with members of his family and cabinet were received there. Maurice Grau, presenting his Metropolitan Opera Company was the attraction in 1901. Among the notables who have entertained audiences in the old Pavilion are Mmes. Melba, Calve, Sembrich, Schumann-Heinck, Gadski, Nordica, Enrico Caruso, Campanini, Moody, Rev. Newell Dwight Hillis, Booker T. Washington, William Jennings Bryan, Henry M. Stanley, Gen. Lew Wallace, James Witcomb Riley, Robert J. Burdette, Bill Nye and others. Among the latest to appear in this remarkable structure were Dr. Campbell Morgan, Dr. Wilbur Chapman and his evangelists, Ben Greet Players and Mrs. Fisk. No matter how orthodox the tapeline, the measure of the life of this old building, dear to the hearts of the "old timers," must stand "feet" for demoralization and "yards" for uplift. And the wrecking company took the balance.

With the desire of children to keep as close "*home*" as

possible, the services of Temple Church were simply moved around the corner. Masonic Hall, 462 South Hill street, was rented, with the hope of somehow crowding the church family and occasional guests into four walls that never even held all the membership present. The first service held there was prayer-meeting Wednesday night, June 7, 1905. After the regular meeting an informal reception was given prior to the departure of the Pastor and wife for England, where Dr. Burdette was to represent the Southern California Baptist Convention and Temple Baptist Church as a delegate to the "World's Congress," held in Exeter Hall, London, July 7th to 18th. As usual, the women had glorified the bare hall by converting it into a veritable flower garden, leaving with those departing a loving memory of this "Land of Flowers." The Pastor preached his last sermon before leaving Sunday, June 11th, from the text found in Gen. 12:5. It was full of hope and enthusiasm and encouragement, as were all his messages during these trying times, and in concluding, he said, speaking of the Church's future, "Giants there are yet to be encountered, but there will be a David for every Goliath. Rivers to cross, but the Ark will go before us, walled cities to take but the walls will crumble at our hallelujahs. All the land flowing with milk and honey will be ours. God has promised! God leads! We have set out to go into the land of Canaan, and into the land of Canaan we will come."

During the absence of the Pastor, Dr. William H. Walker filled the position of Acting Pastor, and in addition to Dr. Walker's timely administration the pulpit was filled by ministers from other cities. The Pastor was welcomed back on the first Sunday in September, and it was again evident as it had been before that the cramped quarters called for too much sacrifice on the part of the members. For no greater test of loyalty had ever come or ever could come than when the members sat on the stairs in the outer hallway content to watch the strangers walk

into the only vacant chairs and enjoy *their Pastor*, or when they went home for the same reason and prayed for the time when there should be room for all. After a thorough investigation for possible temporary quarters the Church again went on a pilgrimage, December 10,1905, this time landing in the Armory, corner of Eighth and Spring streets. This was perhaps the least attractive of any of the camps they had been called to tent in. Here it was indeed, a church militant with (to quote the Pastor) "a gatling gun in the corner, and a 'rapid-fire' in the pulpit." In addition to these war-like articles, a row of chairs would sometimes go down with a rattle like the rain of bullets from the enemy in ambuscade. The Chairman of the Board of Trustees received a communication from a lady, saying, "It is very hard to come to church and be a Christian, considering the kind of chairs we have to sit on." And the very fact that people did come to church, in spite of the chairs, the noise, and the many other obstacles they had to contend with, shows that the Temple has within it a germ of strong life that is destined to great power. "Thou therefore endure hardness as a good soldier of Jesus Christ" may mean hard chairs as well as hard treatment. During the six months of worship in this place of mimic warfare nothing of signal importance occurred except the steady growth of the Church in spite of all discouragements. Sunday, May 27th, Memorial services for Decoration day was held with the Seventh Regiment, National Guard of California, Troop D, the Signal Corps and the Naval Reserve being present. The prayer-meetings during this time were held in the hall of the Young Women's Christian Association, corner of Hill and Third streets.

With the characteristic that had always been dominant in the life of the Temple, the Church remained a unit in all its activities, though divided in places for worship and more or less unorganized in its lines of activity.

The fourteen months intervening between the time of the

last service in the old Pavilion and the last service in the Armory had not been idly spent by the Auditorium Company Board and its most strenuous Building Committee, composed of E. W. Davies, C. R. Harris, Clara B. Burdette, Richard Green and Theo. B. Comstock. No written record can ever tell of the days and months spent in selecting architect, contractors, plans, materials and colors with an infinite detail in every thing that the best might be produced for money expended, for purposes proposed, for long and lasting service of this most unique of structures. Active days, sleepless nights, every modern ingenuity and device was made use of to overcome the obstacles that seem to arise with each new day. C. R. Harris had been made General Manager of the Company, and in his office in the Doulgas Block were held the important meetings that resulted in decisions for the construction of the largest steel-reinforced concrete building in the world, to be so planned as to furnish the Temple Baptist Church its home and workshop; auditoriums for all that should be best in education, whether in ethics, music, drama, art or the creation of right public sentiment; and a series of offices for those who, next to the Gospel-teacher, minister to the greatest needs of human life, the care of the body—a small army of physicians and dentists. There was also early created a Furnishing Committee of the Auditorium Company, for even at the beginning it was necessary to begin the ordering of seats, curtains, and the many things that come under the completing of a building that is turned over by the architect. The following Committee contributed to this service their best knowledge, taste and judgment for what they believed would produce a building pleasing to the eye, useful to its tenants and substantial in service for the sake of the stockholders whose money they always expended with the feeling of those who serve "in trust"—C. R. Harris, Clara B. Burdette, Richard Green, Theo. B. Comstock.

Due to the failure of contractor on the excavation to com-

plete his work in time, to the holding up of the building permit for some weeks for reasons best known to the City Council, lack of materials, and stranded shipments along the lines of transcontinental railways, it required all the persuasion, encouragement, forcing and insistence of Mr. Harris, General Manager, and the members of the Building Committee who were active, to push the contractors to enough of the completion of the building that the Auditorium Company might occupy the east storeroom for a temporary office about March 1st, and that the Temple Baptist Church might hold its first service in Berean Hall which was to be its Prayer-Meeting and Sunday School room, and general working center of the Church, July 29, 1906—the third anniversary of the Church. The description of this particular hall is better given in its proper setting which will be written a little later, but we cannot "enter in" at this first service without telling of the result of the Church Furnishing Committee's part since their appointment early in the spring under the chairmanship of C. R. Harris. Berean Hall, occupying the southwest corner of the building on the second and third floors, and having a seating capacity of 1050, had been carpeted with beautiful dark olive-green carpet, seated with most comfortable wooden chairs stained green to match the general color scheme; the windows hung with green plush curtains and the walls, on a background of green, decorated with enough color to lighten the effect, presenting to the eye a most restful, attractive room in which to study the Scriptures, sing songs, offer prayer or extend social fellowship. Here at last after three years of wandering they set foot on the first solid ground of the Promised Land. "On the other side of Jordan there is rest for you" the hymn sings, but the Temple Baptist Church were not looking for rest. They had come home to work. The Pastor again impressed upon them that "this church is built for use and work, to be at once a light-house and a life-saving station."

The gathering together of Church effects, some of which had been used at the Armory, some stored in Mrs. J. U. Tabor's generous barn, and others used in the Pastor's study which had been located in a private house on South Hill street next to the Masonic Hall, and the final "trek" from the Armory, was a triumphal march such as the Temple Baptist Church can never keep step to again. On the occasion of the opening and dedication of Berean Hall, July 29th, which was to be used for Sunday service until the completion of the great Auditorium, every available space was filled and hundreds turned away disappointed showing that the interest manifest at the first meeting of the Church, three years previous, had not waned but grown and increased with every twelfth month. For reference and as a matter of pleasant memory the order of first service held in the new home is here preserved.

The music was under the direction of Bruce Gordon Kingsley, Mus. D., formerly of St. Paul's Cathedral, London, who presided at the piano. Dr. Kingsley had been engaged to conduct a chorus choir and preside at the grand organ when it should be installed in the Auditorium, but coming to us July 1st was with us at this first service in Berean Hall.

MORNING SERVICE

Not unto us, O, Lord, not unto us, but unto Thy name give glory, for "Thy Loving kindness and for Thy truth's sake." PSALM XV. 1.

"DIADEM"—Choir and Congregation.

INVOCATION AND LORD'S PRAYER—Choir and Congregation.

DOXOLOGY—(Congregation standing).

ANTHEM.

PSALM XXII—"*The House of Gladness.*"

(1). I was glad when they said unto me, Let us go into the house of the Lord.

(2). Our feet shall stand within thy gates, O Jerusalem.

(3). Jerusalem is builded as a city that is compact together.

(4). Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

(5). For there are set thrones for judgment, the thrones of the house of David.
(6). Pray for the peace of Jerusalem; they shall prosper that love thee.
(7). Peace be within thy walls, and prosperity within thy palaces.
(8). For my brethren and companions' sakes, I will now say, "Peace be within thee."
(9). For the sake of the house of the Lord our God I will seek thy good.

GLORIA—Choir and Congregation.
SCRIPTURE—I. Kings, viii.
HYMN 313—"Jesus, Still Lead On."
PRAYER—Response, "Amen", by Choir and Congregation.
OFFERTORY.

DEDICATION SERVICE

Pastor: To the glory of God, the Father, to the worship of Jesus Christ the Son, to the praise of the Holy Spirit, the Comforter, to the adoration of the Trinity,

Congregation: We dedicate this house.

Pastor: For the ministry of the Word; for worship in prayer and song; for the fellowship of the saints.

Congregation: We dedicate this house.

Pastor: For comfort to those who mourn; for strength to those who are tempted; for grace to those who are afflicted; for every help to right living; for the salvation of men,

Congregation: We dedicate this house.

Pastor: For the guidance of childhood, for the sanctification of the family; for the sacred unity of the home; for the purity of the social life; for the teaching of temperance and chastity,

Congregation: We dedicate this house.

Pastor: For the training of a good conscience, the teaching of a pure faith, and the preaching of the plain and simple gospel of Jesus Christ.

Congregation: We dedicate this house.

Pastor: For the education of body and mind, and soul; for the fostering of the truest patriotism, the best citizenship, the highest ideals, the noblest character; for defense of all righteousness and unceasing war against all wickedness in private and public life, and all dishonor in high places.

Congregation: We dedicate this house.

Pastor: For the help of the poor; the relief of the needy; the instruction of the ignorant; for the consolation of the troubled; for peace to the distressed; for rest to the weary and heavy laden; for hope for the discouraged and disappointed; for the protection of the orphan and the widow and the friendless; for welcome for the stranger and wayfarer; for the promotion of the brotherhood of man, the fellowship of righteousness, and the bringing in of the Kingdom of God,

Congregation: We, the people of this Temple Baptist Church and Congregation, here and now consecrating ourselves anew, dedicate this house to the teaching and the living of the whole gospel of our Lord Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Choir and Congregation: "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

HYMN 699—"Our Helper, God."

SERMON—"*Strength and Beauty.*" I Kings, vii:22. Pastor, Robert J. Burdette.

HYMN 336—"Thine Forever."

BENEDICTION—"Amen," by Choir and Congregation.

The dedication service was compiled by the Pastor especially for the occasion, and the responses were most hearty. The sermon on the subject, "Strength and Beauty," 1 Kings 1:22 was one long to be remembered. It can not be inserted in full, but a few extracts are given:

"Strength and beauty in the house of God, in the service of the sanctuary, in the Christian life—strength and beauty—let that be the motto of the Temple for this church year. That is the divine order, that is the plan of the great Master-builder.

"Massive and strong these pillars were—Jachin and Boaz—stability and strength. Rough as they came from the casing of clay wherein they were cast, they would have done their work. But we read of these pillars of strength, 'And upon the top of the pillars was lily work; so was the work of the pillars finished.'

"The crown of their strength was beauty. And a beauty that was a symbol, even as were the pillars. The lily—symbol

of purity, of the beauty of holiness—what the lotus was to old Egypt, the lily was to Israel. It was the national flower. As the lily among the thorns stands the church, the bride of Christ among all the philosophies and religions of the world. The crown of strength then in the Christian life, in the church of God, shall be beauty, the beauty of holiness.

"'The idea is beautiful,' says some longing soul, 'but how can a mere man, fighting against daily temptations and struggling with all his human weaknesses attain to it?' O man, read the lesson of the morning when you go home, and linger a little over this passage—'In the plain of the Jordan did the King cast them in the clay ground, between Succoth and Zarethan.' Ground that the husbandman wouldn't waste water on, that was the mould in which pillars of strength and beauty were cast—common clay. God's mold for God's men and women.

"So He found Moses in the wilderness of Horeb; and David at the sheepcot; Elisha following the plow; Gideon at the threshing floor; Matthew at the customs gate; Peter in the fishing boat; Luther in the cell of the monk; Lincoln in the log cabin; and you—He will find you at your daily occupation, and in this mold of common clay, He will fashion of your spiritual nature a man after His own heart. If you will overcome, He will make your strength and beauty to be everlasting.

"For hear the voice of the spirit—'He that overcometh, I will make a pillar in the temple of my God'—that's strength—'and he shall go out thence no more'—that's everlasting stability—'and I will write upon him the name of my God'—that's divine beauty—'and the name of the city of my God'—that's glory—'and mine own new name'—that's lily work at the top of the pillar. Oh, child of God, in this world of sin and trial, be strong, be pure, be steadfast, and the strength and beauty of eternity is yours, by the everlasting promise.

"Strength and Beauty—surely it is but the enlargement of the motto of earlier days, 'Keep Sweet and Keep Movin'—

Sweetness and Work. Only when to the sweetness is added strength, and to the work the beauty of God's own giving, will great things be accomplished. For as Sweetness without Strength is impotent, so Work without Beauty is unattractive. Combine them, and the Church has at her disposal a power that will overcome the world."

So Temple Church came Home, up out of the gray mists of the morning, up from the ways of the wilderness, where the sands were hot to the pilgrim feet, up from the dry and thirsty land, or from the green pastures and still waters, up from the many and varied experiences of her three years' journeying, into the place that the Lord had prepared for her, and as she looked back over all the way of the pilgrimage, she could not but say,

"He was better to me than all my hopes,
He was kinder than all my fears;
He made a bridge of my broken work
And a rainbow of my tears.
The billows that guarded my sea-girt path
But carried my Lord on their crest;
When I dwell on the days of the wilderness march,
I can lean on His love for the rest."

And as the Pastor stood on the platform, facing the happy-hearted audience, and preached the Dedication Sermon, with the sunshine of his own heart shining through the "windows of his soul," there was a feeling that it might have been the occasion that inspired Julian Hawthorne to write:

"Mr. Burdette has the look of a man who is happy in his work. All true work lovingly done is good. But the work of the Christian Minister, in spite of all those professors of it who have swerved from the direct path, or who have listened to strange counsels, or compromised in one way or another with the enemy, is still the highest work of all, for those who are competent to do it. The man who is happy in it must therefore be a man with a genuine message, to whom it is worth one's while

to listen, who merits respect. And when the inward call has been so powerful as to draw him away in mature years from an established place and path in life, it seems to give him a distinction altogether exceptional. From ancient down to modern times, there have never been lacking men of this distinction and their renown is part of history. Mr. Burdette is of their company. And those who listen to his voice may well believe that a truth finds utterance through him, purer and sounder than is often heard from latter day pulpits."

The condensed history of the past three years was thus set forth in a report of this dedication service sent to *The Pacific Baptist*:

"Temple Church, born amid adverse circumstances, without a name, without a home, without a pastor, she today after three years' wilderness journey, stands within the walls of her own home, beautiful for situation, with a name known far and near, a pastor beloved in many lands, her back to the struggles of the past and her face to the glorious future that God has marked out for her if she but follow Him. 'Only be strong and very courageous for the Lord my God is with thee whithersoever thou goest.' "

For the church people the struggle for material blessings seemed to be over, but not so for the Auditorium Company. C. R. Harris, who had pledged himself to a year's endeavor for the sake of a church home and Auditorium Building, found the time doubled and more. He had thought to give what time was necessary, but he had ere this found it called for all his time as well as that of the rest of the building committee to oversee the construction of this magnificent structure that was raising to completion its semi-gothic outlines in the very heart of a city that did not yet realize what new metropolitan life was about to be expressed with this new opportunity.

Only those who have at sometime stood under the strain of great undertakings, of administering stockholders' money, of having ideals to be realized within a fixed time, may ever

understand the strenuous months spent by the Building Committee before the opening of the large Auditorium November 8th, and somewhat later the completion of the entire building. Sparks M. Berry, who had been engaged as Manager of the Auditorium when we went into the old Hazard's Pavilion and had first interwoven his interests with those of the Church, as well as the amusement business when he directed the Flower Festival referred to previously, did valiant service in various ways during the summer, thus serving in every way possible with the Building Committee that the Auditorium might be ready for the opening day set for November 8th. Enough to say for the Committee they had to their satisfaction the reward of accomplishment, and truly hoped what was expressed when the Auditorium Company finally presented the Auditorium to the public for its use, "that the public would feel the sense of security, comfort and pleasure in using it which the Building Committee had experienced in the construction."

The Building

To the hundreds of people that passed along Fifth street daily or loitered in Central Park, giving but a careless glance at the pile of concrete and stone that was glorifying the old site of the Pavilion, it never occurred at the time of its completion that here was a building better known in foreign lands, perhaps than in Los Angeles. And why? Because of its unique construction and the wonderful engineering feats. The Auditorium Building is an architectural wonder and in it the work of uncounted centuries is represented, a child of the dim past when beauty-loving Egyptians first bound the lotus and papyrus into columns to beautify their habitations. This pile of gray with the warmth of a summer evening, set opposite the park with its green trees, rises up in a modified Gothic of the decorative period —that period when the leaves of the trees, the grasses and all living things furnished ideas for decoration. The balmy breezes

of the south are shown in the delicate tracery on the exterior which recalls the beauties of Venice in all her glory. And the animal figures here and there give a touch of the northern—the Lombardic and some of the strength descended from the north. The traceries for the exterior were designed by Norman St. Clair, the painter and architect, and into them he put the spirit of our own semi-tropical clime. Above this gray is the roof of red tiles, recalling Venice and the Missions built by the Padres in our own California. While this style seemed especially adapted to this combination building, it gave a wide field for the expression of individuality and at the same time set an example to Los Angeles that every city should have—a medium for realizing a city's desire to beautify itself in a lasting manner that will pass from generation to generation as a grand monument to its builders.

The description of the building must be necessarily brief and to say it has nine stories covering a space of 165 by 170 feet, that it contains three auditoriums, and adjoining halls and smaller rooms, 118 offices, six store rooms, grand entrance, and spacious exits, large basement, and sub-basement devoted to power and electric light plant, is to speak of walls and space only. The depth of the office building is from north to south while the depth of the large auditorium is from east to west; the height of the office building is nine stories, while the auditorium has nothing above it, which made possible one of its striking features which is not always fully realized—the possibility of glass dome that admits daylight and sunlight for daylight services. Passing along Fifth street past the six stores that flank the entrance on either side, or alighting from car, carriage or automobile, one walks under a glass-covered and bronze-set canopy, supported by heavy chains and extending from the building to the edge of the sidewalk. Passing into the grand entrance one stands within a forty-foot lobby where is expressed the spirit of the building and the color of decorations. To the

fore is the box office and the office pertaining to the auditorium proper. The offices of the Auditorium Company are on the fifth floor. The entrance to the elevators, the stairways and the foyer for the large auditorium is back of the front lobby and separated from it by swinging glass doors. Above these doors and forming the entire front of the mezzanine entrance are a series of windows. The grand entrance with its massive columns and wainscoting of green Scagliola, its woodwork finished in dark mahogany, speaks a welcome that is dignified, elegant, substantial and cheerful. The second floor reached by the elevator or stairway opens to view first a general hallway from which one enters on the south by broad doorways to the entrance hall to the rooms used exclusively by the Temple Baptist Church. This smaller entrance hall is also the Sunday School library and from it on the west is the entrance of Berean Hall already described, on the south the entrance to the Board room of the Church, off of which is the Pastor's study with private lavatory. On the east are large double doors opening into Children's Hall, devoted to the use of the Elementary school, Mother's Meetings, meetings of the City Elementary Union and such other small meetings as may be called there. Its seating capacity is about 200. This also opens into the main entrance hall, at the east end of which is the entrance to Choral Hall, which occupies the southeast corner of the building. This, and Berean Hall having galleries, occupy the second and third floors and lying between the two on the third floor and above Library, Board Room, Pastor's study and Children's Hall, are the Church Parlors, finished in Oregon pine, and carpeted in beautiful old blue, with hangings of the same shade in plush. These are used for social gatherings, weddings, meetings of the departments of the Woman's Union and Sunday School classes—the adult Bible Class meeting in one and the young men's Class in the other. A description having been given of Berean Hall it is only necessary to say, all of the Church rooms except the parlors and

Pastor's study are carpeted alike and furnished alike, except the little chairs for Children's Hall. The Pastor's study, carpets, and hangings are in soft blue, walls in gray and furniture in mahogany.

Choral Hall, intended for music and art, is finished in white and gold with hangings of burnt orange plush. With the growth of the Sunday School it is rented by the church for the Junior Department on Sunday, and to such other gatherings and entertainments as may desire to make use of it at other times. It has a stage and two rooms on either side, and a balcony, and seats a few less than 1000. Before leaving this portion of the building, which with the exception of Choral Hall belongs exclusively to the Temple Baptist Church under rental agreement, there must be included that portion of the mezzanine floor under the upper foyer of the Auditorium proper, that is devoted to dressing rooms, kitchen and pantries, for the use of the Church. Communication with Berean Hall where suppers and lunches are served is by means of a large dumb-waiter.

All above the third floor is devoted to offices save the top floor of each section, one of these being fitted up for a photographer's gallery, another for an architect and the third for baths and special toilet parlors. The concrete floors and walls call for painted surface with simple decorations and no ornamentation. There is installed in every room a system for using the power for running light machinery in connection with the work of doctors and dentists. There is installed throughout the building the suction cleaning system and every thing has been done to make the building exceptionally sanitary. There is always a waiting list of tenants, but the original renters are in on long leases and only the most desirable will be considered.

While the Church quarters just described are the center of the life of the Church, because it is there the "family life" is lived, there the children are especially gathered in—there they all meet "to know and understand"—the great Auditorium is

the center of life and interest for the building at large and the public.

It is rather difficult for one of the "Dreamers," one of the "Rainbow Chasers" and member of the Building Committee who watched it grow day by day, to say what the end of the rainbow does look like, now that it has been found. It is therefore best to quote from some of the local descriptions of the night it was first thrown open to the public, when Grand Opera tested its acoustics and pronounced them perfect. Strange to say, The Lombardi Opera Company chose to open with "Aida," the same musical notes that gave the first echoes to the old Hazard Pavilion on this same spot some twenty years ago.

"From the street to the lobby, from the lobby to the main foyer, one passes into the twenty-two foot promenade foyer which communicates with and reaches uninterruptedly around the main auditorium. The auditorium which contains features borrowed from the Coliseum, has a rise of floor so great that at the back it extends over the first foyer. The balcony which extends without visible supports, being a twenty-six-foot cantilever balcony, is the only one of its kind ever constructed and is one of the main features of interest to architects. Before fully completed it stood the test of 400 pounds to the square foot without deflection, and of course each added month of the hardening of concrete adds to its security."

From the fact that it is a cantilever balcony, without pillars, every one seated beneath it has an unobstructed view of the stage.

Another architectural feature is the fact that the roof is supported by huge trusses of concrete, having a clear span of 114 feet, weighing fifty tons each, which were tested by 108,000 pounds and showed no deflection. The balcony presents an unbroken tier of seats in the center, and on each side branches off into three separate balconies, the lines of which conform to the central one. The stall-like entrances to these balconies are

markedly Roman and from them one gets a fine view of the stage. Opening off from the foyers and balconies are cloak rooms, committee rooms, ladies' and gentlemen's retiring rooms, and every convenience for large gatherings of every description, the most important of which is the 84 feet of exits, furnishing safety and comfort under any circumstances. The stage on which 500 persons can be seated, on which a fire-engine can come in and turn around, has a sixty-foot opening, but this being too large for general use it is reduced by a very clever arch that fits right into the general decorative scheme. This is easily removed when it is desired to enlarge the stage for conventions.

The stage and its twenty dressing rooms are fitted up with all that makes it modern and comfortable. When used by the Church it is set with a scene representing the choir end of an English Cathedral and the stained glass window in the rear represents the "Madonna of the Olive." Under the front of the platform is the Baptistry, with steps leading down from either side. This is exceedingly large and admits a number at the same time, as for example, several members of one family. A description of this will be given later.

And over it all, like a cooing dove or the pealing thunder-cloud, broods the Grand Organ with nothing visible but the console, which the organist moves at will, and where he will, because of its cable attachment. Here are its four manuals with its 150 stops (including couplers) while its nearly 5,000 pipes are hidden away up behind the proscenium arches. The marvelous possibilities of this magnificent instrument are such that if an organist were to commence as a child of six years and make a new selection of stops every minute, working incessantly every night and day, he might become a gray-haired old man of ninety, and even then not have exhausted more than a minute fraction of its different varieties of tone coloring. The pipes in all their fantastic shapes are of especial interest to those permitted to inspect them. The largest of them has a wider bore

than the cannon of a battleship and is five times the height of an ordinary man, while the smallest is thinner than a penholder and no longer than a needle. There has also been installed a set of costly chimes and by a mechanical contrivance their sound can be faintly heard as though miles away in the distance, being gradually brought nearer and nearer. In beauty of tone and variety of expression it is second to none. Immense climaxes, stupendous as the mountain range, and softest echoes delicate as gossamer, are alike borne to the ears of the listener as he sits entranced by this "King of Instruments."

Built as this Auditorium was, with the hope that the fundamental idea of education will so permeate its atmosphere that the things that seem only to entertain shall be factors for betterment in the life of this great city, the verdict of results must not come from the incidental nor the present, but from the sum total of all the years. It must always be remembered that a very wide view is necessary for that which makes for "education in the largest sense."

A quotation from one of the local daily papers, followed with two word pictures, also from the local papers, may present all it is necessary to preserve of this important period for those who, lured on by the rainbow, had come to the end where the "pot of gold" ought to be.

New Home of Ethical Uplift

"What many men essayed to do, and failed, it remained for a few men and one woman's grit and faith to carry to successful fruition. The magnificent Temple Auditorium, which opened its doors last night in a blaze of operatic glory, stands as a monument to the pluck and persistence of Mrs. Robert J. Burdette, and her associates, who refused to be dismayed by endless discouragements, and finally, by her untiring efforts, imbued moneyed men with an enthusiasm for the venture akin to her own, so that the stock subscription list she had headed, in time was filled, and the undertaking began in earnest.

"Three thousand, or more, of the most representative men and women of Los Angeles and Pasadena, with a fair sprinkling of prominent guests

from nearby cities, were a unit in expressing approbation of the artistic and acoustic delights of the new home of art. Heretofore, the Chicago auditorium has been the criterion for high-class temples of music, this side of the Alleghanies, but that architectural pile, fine as it is, must yield place to the Los Angeles creation, at least interiorily.

"To its architect, Mr. C. E. Whittlesey; to Mr. C. R. Harris, whose original idea was so successfully fashioned into a tangible reality by Mrs. Burdette; to Mr. E. W. Davies, Mr. Richard Green and Mr. Theodore B. Comstock, of the building committee, whose efforts have been so ably supplemented by the assistance of Mr. William Mead, Mr. D. K. Edwards, Mr. J. H. Merriam and Mr. J. A. Rosesteel, of the Auditorium company, and to Mr. Sparks M. Berry, the Auditorium manager, the higher, ethical side of Los Angeles owes a debt of lasting gratitude for their indefatigable labors, so excellently performed.

"To them *The Evening News*, in behalf of every lover of the beautiful, in every walk of art, extends sincerest congratulations on the outcome of their endeavors. We can assure them of a full appreciation of what they have done, and we have no hesitation in saying that, no matter what each may have accomplished in his or her life theretofore, nothing can approach, in its possibilities for good, for the ethical uplift of the masses, this latest result of their combined energies.

"We venture to express the hope that good music may be constantly heard within the walls of this new temple, so fittingly dedicated to art last night, at an admission fee well within the means of the humblest worshiper at the shrine of beauty and harmony. Popular organ recitals at popular prices will do much toward filling the lives of those who are music hungry, but are unable to feed their souls, owing to limited incomes, besides educating the tastes of the many. Los Angeles, in the possession of the new auditorium, now may be truly called the metropolis of the great southwest."

Referring to the night of the opening, Thursday night, November 8, 1906, a local word-artist presented the following sketch:

"My lady alighted from her carriage last night and stepping across the sidewalk under a glass-covered canopy entered the spacious lobby, which was lighted by great chandeliers of old bronze and rough glass. Their suffused light shone on massive green scagliola columns, so perfectly imitating marble, and a high wainscoting of the same substance. The woodwork was of rich mahogany. In the front of the lobby the

walls were tinted a deep orange hue, gradually shading to a burnt sienna, while the ceiling which was blocked off and showed a Moorish figure in each block, was tinted cream yellow. The green caste of the bronze chandeliers showed to advantage beside the green marble, and the brilliant lights glittered through the rough glass on the gold leaf which was freely used in the decorations.

"In her excitement to see what lay in the yet unexplored fields beyond my lady hastened through the gay lobby, through the main foyer, laid aside her cloak and emerged butterfly-like into the great auditorium.

"Here a flood of softly gleaming radiance set forth by thousands of concealed lights illumined the interior with the splendor of the noon-day sun. The suffused light lent a particularly beautiful and bewitching touch to the scene. And the dome—the magnificent dome! High above the heads of the spectators it towered, fully sixty-eight feet from the orchestra chairs, and at its vertix, a great saucer-shaped skylight thirty feet in diameter added a crowning touch.

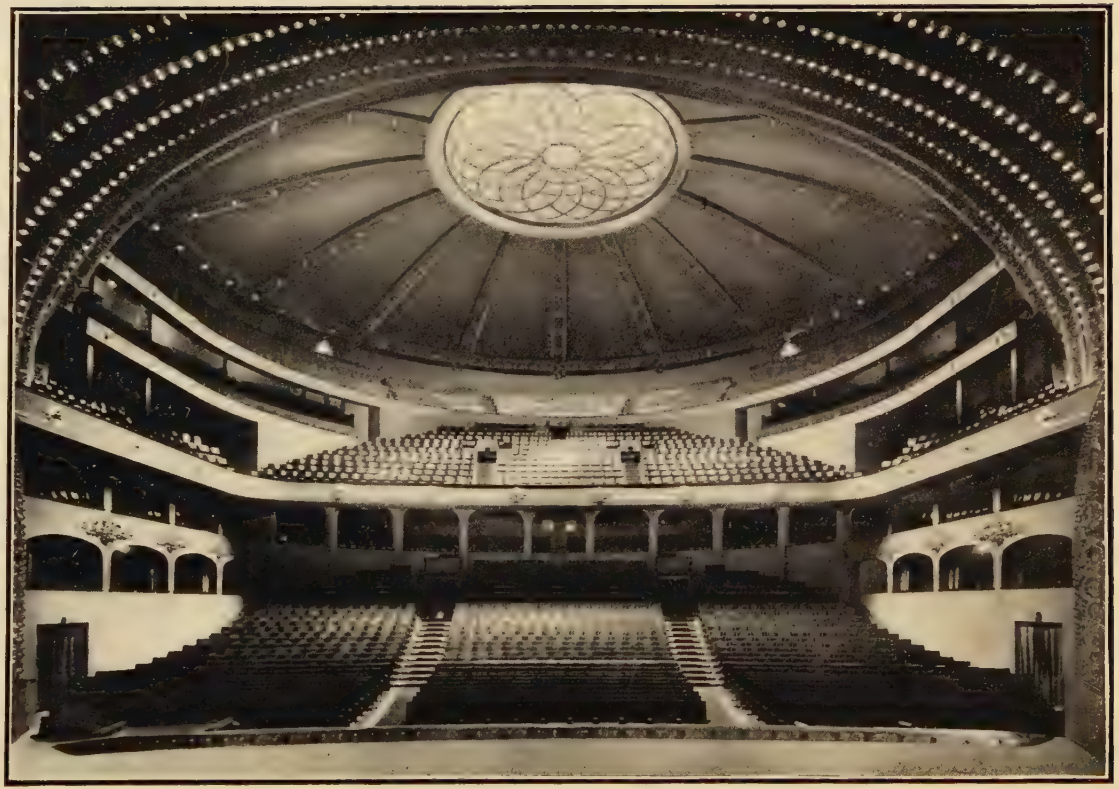
"Through this exquisite mosaic of stained glass, the soft glow of countless concealed lights stream, their varied colored rays falling with a softening touch upon the gaily-clad ranks beneath.

"Hushed by the beauty of the scene, she permitted herself to be conducted to her seat—down the long aisle the usher led her, over green velvet carpets, to the luxurious opera chairs; with a sigh of satisfaction she sank back in the soft, green velvet chair prepared for a further examination of the new auditorium.

"Beginning at the great sky-light the eye traveled downward, taking in the light-studded ceiling girders—which together with those outlining the sky-light are the only visible lights in the entire auditorium. The ceiling was tinted a sunlight golden, gradually becoming darker as it approached the main floor and ending in golden brown. Much the same color scheme was carried out in the seats. The long, cushioned, covered benches of the upper gallery are painted a light brown; lower down in the balcony golden oak predominates, while the orchestra chairs are dark green velvet, their iron settings being finished in green.

"On each side of the stage there are four proscenium boxes gay with gold and color softened only by the dull green hangings.

"Above these boxes as about the stage is stucco work in deep cream with 'Sullivanesque' treatment. This design was perfected by Mr. Sullivan, head of the Art Institute in Chicago, some twenty-five years ago. The idea of the design was furnished by frolicsome snowflakes and frost crystals and the pretty designs they form on window panes. From this the Sullivan idea was formed and is steadily growing in favor, lending it-



INTERIOR VIEW, LOOKING FROM THE PLATFORM

self admirably to the Gothic style. The particular figure surmounting each set of boxes was a beautiful figure of an angel, her lithe, graceful form poised as if for flight.

"The decorations of the auditorium are of the Byzantine type; geometric squares and circles of the orient are used to advantage and produce an oriental effect. At intervals between the mezzanine floor and balcony, large rosettes are placed, the lights concealed behind them sending radiance through the stucco lace work of which they are made, giving a subdued tone to the decorations. Possibly the greatest wonders of the decorations are the seven proscenium arches. From the stage outward they grow larger and larger, making the auditorium a great megaphone, carrying the sound to every part of the great edifice.

"The pipe organ which is used for church services is concealed behind these arches, the music drifting through the same lace-like stucco work used in the balcony rosettes. By an ingenious contrivance the hundreds of electric lights which outline each arch, are visible only from the stage. Concealed from the audience they create the impression that the arches are self-luminous, giving off their own radiance. So symmetrical is the entire design, so admirably proportioned in all its parts, the great auditorium though it will seat between three and four thousand people, retains a sense of apparent coziness."

And from another sketch:

"Sumptuous in its sartorial splendor, magnificent in its appointments, gorgeous in its assembly of beauty and wealth and elegance, and glittering, dazzling in its display of jewels, the opera season opened last night at the new Temple Auditorium. The gathering of those favored enough to secure places thereat was one of the most representative in the city's history, and fully worthy of the significance of the event in every way. The great Auditorium scintillated and dazzled with the resplendence of the human bouquet that filled it. The gathering seemed like a vast flower garden set tier on tier and all a-bloom. It swayed and swept as if a gentle breeze kissed it, and the incessant life and movement made it irridescent and changeful and altogether fascinating. The house itself was like unto some colossal jewel box in its gilded magnificence, and the throngs were like so many pearls and diamonds, rubies and emeralds.

"White was the prevailing shade to the eye at a glance down upon this human kaleidoscope, but here and there was to be picked out glimpses of hue and color and shade which blended into one chromatic whole without dissonance.

"Around and back of the fair women and forming a perfect foil for

gleaming shoulders and glistening gems were the men, solemnly black and unwontedly white in their somber evening garb. It was a picture like unto none ever limned by the brush of the greatest artist who ever held palette. And when the curtain rose and the burst of song and the glory of melody was added, it was a vision of paradise, enhanced by life and sound. The vocal strains of praise and splendor seemed a fitting climax to all the rest. It was at once oppressingly momentous and gladly grand. It was a finale of months of work and struggle and expense; it was a triumph over difficulties and untoward events and delays; but it was worth all it cost; it was an achievement fully entitled to set a new milestone in Los Angeles metropolitan and cosmopolitan progress and greatness.

"Temple Auditorium will stand as one of the finest examples of buildings in the West and assuredly in Los Angeles.

"Climatic conditions, like environment, affect the spirit of the people. Here in California we have the reproduction of the skies of fair Italy with their warmth and feeling, purely southern or Latin. A piquancy, an ever-newness, that militates well against the fixed rigidity of the old Egyptian. Los Angeles, with its everlasting hills, at the foot of the Sierras on the one hand and kissed by the blue Pacific on the other, with everything at hand, only lacking perhaps the desire, should make of itself another Italy, with beautiful buildings, artistic terraces, in fact, a 'City Beautiful.' "

After this splendid outburst of appreciation it might seem that the Auditorium Company would be satisfied with the results of their labors and the public's reward, but not so. Deeper in their hearts was the real cause for which this wonderful building had been the rainbow they chased after and the pot of gold they sought.

Before the dedication of the Auditorium by the Temple Baptist Church who took possession of it as their Sabbath Home Sunday morning, November 11th, the Pastor reminded the congregation of a few facts that it may be well to emphasize again. "In certain circles there has gone out an idea that the use of this building as a home for the Temple Baptist Church was a secondary matter, that its original idea was that of a purely commercial venture—the renting of business rooms and

offices—and that only after this was well launched did it occur to the Baptists that they might with advantage secure quarters in the building for their church home. I want to say that all this plan came from the Temple Baptist Church primarily. It was born in a meeting of the Church, conceived in the brain and heart of C. R. Harris. It was deeply considered by our officers, prayed over, with the greatest earnestness time after time long before moneyed individuals took hold of it. Our idea first and foremost was the securing of a suitable home for Temple Church. But for the Baptist prayer-meetings this building would not be here today. But for our activities in seeking a permanent home the old Hazard Pavilion with all its varied history would in all probability still stand on this spot where we are now gathered to dedicate the costly Temple that germinated in penniless faith."

Others can best tell of this service, and to quote:

"C. R. Harris and Dr. and Mrs. Robert J. Burdette and the members of the Temple Baptist Church found yesterday morning the promised "Pot of gold at the end of the rainbow" which many believe they had been chasing for the past eighteen months, in the completed and most perfectly-appointed Auditorium this side of New York City. The great hall was a dream of beauty with its delicate colorings of cream and green and gold, its magnificent dome and great spanning arches that seemed to flash with the delicate colors of the rainbow. Alone it was a picture to be long remembered but with the people, a thronged crowd of over three thousand, rising tier upon tier, until from floor to roof was one sea of eager faces—it was something to live in the memory forever.

"A long, green plush curtain hid the chancel from sight and as at the hour of service it silently rose there appeared seated behind it the choir and 150 members of the Elementary Department of the Sunday school who with their happy, smiling faces and little white gowns might have been mistaken for the angels

hovering near to blend their glad voices in this dedication song. It was indeed a beautiful sight and as the moment for the beginning of service approached the Rev. Robert J. Burdette, D. D., the Pastor, so universally beloved, took his place at the reading desk, for this pulpit is only to be furnished with an ecclesiastical chair and lectern. Naturally the one on whom all eyes were centered was the Pastor, "the little man with the genius for loving," who three-and-a-quarter years before had taken the remnant of a broken church, and been instrumental, under God, in building from it a strong working and growing body, knit together in the bonds of loving fellowship. There was an expression of gratitude and commendable triumph upon the face of the Pastor which was readily recognized by every close observer.

"The long pilgrimage from church to hall, from hall to armory, and from armory to this permanent church home was ended. The dream had materialized, the anxieties and disappointments were over, and he stood in the pulpit to look out upon a future that gave promise of success to this glorious calling untrammelled by material surroundings.

"Well might the spirit of rejoicing wreath his face in smiles; and there was none so selfish in the churches or pulpits of Los Angeles to withhold from this Pastor and his people the congratulations so richly deserved.

"The services were opened by the congregation singing the immortal hymn, "All Hail the Power of Jesus' Name," followed by the opening prayer by the Pastor eloquent in unction, pathos and power.

"The Scripture selection was the prayer of dedication used by Solomon at the Great Temple, followed by a simple dedication service in which the entire congregation standing took part."

Temple Auditorium's Dedication

"To the sweetest ministry of music; to the highest ideals of art; to the education of the body, mind and soul; to the training of the best

citizenship and the truest patriotism; to the strongest manhood and the purest womanhood; to the brotherhood of man, the fellowship of righteousness, the fatherhood of God, and the teaching and living of the whole gospel of Jesus Christ, His Son, the Saviour of Men; to the training of all that is best and truest in daily toil, in wholesome recreation, innocent amusement, and Sabbath rest and worship; to the sacred unity of the home; to the holiness of family ties; to the promotion of temperance, chastity, honor, truth and righteousness, we, the congregation of Temple Baptist church, dedicate this house. In the name of Father, Son and Holy Ghost. Amen."

The Sermon

The theme of Dr. Burdette's sermon was "The Cycle of the Temple"; and after dwelling on the local situation the pastor said in part:

" 'In the beginning—God.' In the splendor of the court of heaven, hosts of the sinless creatures, ministers of His glory, worshiped His power and dominion—angels of God: messengers and servants that do His bidding. Swinging in space, the world of His creation, empty and waste; without life, without light; chaos of desolation; emblem of a soul without God. And the spirit of God brooded over the unpeopled planet with infinite yearnings of the love that makes Him the All-Father. Heaven was a court of majesty. But a royal court is not a home. Servants are not children. Praise and worship is not love.

"And the eternal Father fashioned under His own hand, in His own image of majesty, a race that should be dearer than the angels, for sorrow should teach it to love. A race of men, nobler and stronger and more Christlike than the sinless ones who shout anthems of glory about the great white throne, but cannot sing the sweetest hymn that wakens the sweetest music of heaven and earth—the hymn of redemption through love, made perfect by suffering and sacrifice.

"Man in the world; and all about him, and over him, always and everywhere—God. In all the world neither altar nor temple. In the pleasant garden of peace they worshiped, and in its sun-flecked shadows walked the Lord God. The worship of the world was the worship of heaven. Sinless ones of earth praised as did the angelic host, with phrase of reverence, God hath said: 'It was His world. And His alone.' "

The preacher then went on to speak of the entrance of sin into the world, and the need of the altar of sacrifice, tracing it down through the ages till the present time and closing with these words:

"The Son of God worshiped and taught in the temple; in the synagogue; from the well curb; from the fishing boat, rocking on the rippling

waters of the sea; in the homes of the rich and the poor; in the resting places of the wilderness; in the rooms of pain and sickness; on the mountain slopes; in the highway; in the thronged streets of the cities. He made holy every place wherein He taught—He made holier than the holy of holies in the temple the solitudes where He prayed. He was a high priest, and the altar of His ministry was in the homes and paths, the fields and the shops of men. The shock of war crumbled the temple on Mount Moriah and the red flames devoured its very ashes.

"One of His disciples, white-haired with the ripeness of the years, sat on the rocks of Patmos waiting and watching for God. The gates of heaven were opened for him in the rapt visions of inspiration. He walked the streets of the Holy City. He told of its glory and splendor, so far as human lips can tell it, or human intellect can hear it. The city of gold; the gates of pearl; the foundation of precious stones—the stones that were set in the breastplate of the high priest; the tree of life bending above the pure river of the water of life—and then he looked for the crowning glory of the city and—'I saw no temple therein.'

"The holiest city in the universe of God—and no temple. No tent of the Wilderness is there, for the journeys of life with its fever of unrest are ended forever. No altar, for sin is not even the shadow of a memory. As in the days of the garden there were only man and God—so again at the last there shall be no temple in the Holy City, 'for the Lord God Almighty and the Lamb are the Temple thereof,' and the great Voice out of heaven proclaims, 'Behold, the tabernacle of God is with men, and He dwells with them; and they shall be His people and God himself will be their God.' In the beginning, God—in the ending, God."

Just three years had elapsed since Mr. Burdette described the building as he hoped it would be, and now that the dream has been realized so far as the "Station" is concerned, it only remains for the "life-saving" and soul-saving to be the crowning record of its daily history. November 14, 1903, Mr. Burdette wrote:

"Our dream is for a mercantile building, with a human soul. A soul throbbing with the Divine love for man. A temple—not nestling among pleasant, safe and happy homes far out in the residence districts—but a temple that is at once a lighthouse and a life-saving station. Calm, serene, stately, not as a cliff that lifts itself above the fury of the breakers, but as the station close to the troubled shore. Standing where the strong tides and treacherous currents run—the tides of our intense commercial

life, the passions of speculation, the cross-currents of pitiless competition, the awful whirlpools of temptations peculiar to life in the heart of a great city, especially such a city as Los Angeles, with its heterogeneous, changing and growing population, a city of all nations, strong and good, or weak and vicious in the multitudes of young men which form such a great proportion of the down-town residents. A life-saving station it will be—not a church open twice or thrice a week—but a station with a crew, active, alert, vigilant all the time. Its doors open every day. A place of quiet amid the turmoil of the city life—an open cloister where one may come, and sit, and rest and pray, amid the silence and the shadows. It will be as the desert resting places Jesus loved, and to which so often He led His disciples. To the wearied, a resting place. To the troubled, a place of consolations. To the tempted, a refuge. To the sinful, a door of salvation. To the Christian, a place of meditation. To all men, a house of prayer. This, by God's grace, and with His help, we plan to make the Temple Baptist Church."

One of the members of the Church who early joined the "Rainbow Chasers," and was one of the most optimistic runners, gave expression to his feelings at this time and they no doubt found echo, expressed or unexpressed in the hearts of the thoughtful, faithful and appreciative membership:

NEW AUDITORIUM

It can, it will, it has been done, nevertheless let us remember that "Not by might and not by power, but by my Spirit, saith the Lord God of Hosts" shall His kingdom be established, and unto Him who hath loved us and given Himself for us, and hath led us hitherto on our pilgrimage, shall be the glory both now and forever.

And in the proud, happy moment when we see the culmination of that for which we have all prayed and hoped for and worked for most earnestly, and for which we praise God and give him the glory, let us not forget a few who have borne the brunt of the battle, without pecuniary recompense, but for the love they bore the cause, for the sake of carrying out their ideals, and for the desire of doing and accomplishing things with the hands, hearts and brains which God gave them. First of these stands Charles R. Harris, who originated the idea and held on to it and pushed it till it became a reality, and devoted three years of his life to it, and, but for his perseverance and systematic carrying out of every detail, great and small, the thing would not have been done.

Second, Mrs. Robert J. Burdette, who stood at the head of the financial arrangements with energy and determination, overcoming all difficulties and discouragements, and having in her vocabulary no such word as fail.

And third, Robert J. Burdette, optimistic and cheerful, untiring and unceasing; he had faith that never failed; he would not let them quit or get discouraged; he always had a ray of hope and encouragement for every one, and no one had the courage to quit or give up, or to admit that his faith could fail.

For lack of space we cannot mention others who have stood by and helped, some in prominent places, others unnoticed and uncounted, but God knows, and will reward.

For the Temple Church in its new "Sabbath Home" nothing is ever more impressive than the observance of baptism. As stated before, the baptistry is situated in the center of the forefront of the stage and has for its setting a scene of the reputed place of the baptism of Jesus in the river Jordan. This is a partial reproduction of photographs taken by Roy B. Wheeler during the camping tour of the Pastor, wife and two sons through the Holy Land.

The first baptismal service took place in Temple Auditorium Sunday, November 18, 1906, in the presence of a vast congregation. Eleven candidates received the ordinance and were immersed by the Pastor, assisted in the pulpit by Dr. W. H. Schliemann. Six of the young disciples who received baptism were members of the Bible Sunday-School class of E. C. Lyon, and two were members of the Elementary Department of the Sunday School under Mrs. C. A. Baskerville. Two unusual incidents were the baptism of father and daughter, W. R. Dickinson and Miss Laurel Dickinson, and the baptism of twin sisters, Misses Maude and Maybelle Newton. The other candidates were L. E. Wisler, Mrs. Deborah Bascom, Mrs. Clara Weed, Pearl Whetstone, Fern Barr, Ruth Lacey, and Pearl Langdon.

Many were the eyes wet with tears that followed this ceremony so reverentially impressive in all its details, and the ob-

ject lesson illumined every word of the sermon that followed on "The New Life," Romans vi:4. "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, so we also might walk in newness of life."

With pride that is righteous and justifiable, it may be added that large as the auditorium seemed in the dreaming, the awakening has found its seating capacity insufficient more than a third of the time since the Church took possession of it—and that, so far as the regular Pastor is concerned, without any sensational attractions. All this might have been in vain had it not been a fact also that every baptismal Sunday found candidates ready for baptism, every prayer-meeting night new applicants were presented for membership, and every communion large numbers received the right hand of fellowship. And the prayer of the Church is that every reaping time may harvest the constant sowing.

Place in the Community and Radiating Influence

So short has been the life of the Church organization, it is comparatively easy to trace the external life—its camps and final home, but only the final records can reveal its place in the community and its radiating influence. Because it has been a "down-town Church," many things have come to it that would not enter into the history of a church further removed. While it is impossible to present a review of all the gatherings it has been hospitable to, "without money or without price" or with money and with price, its doors have been opened to the expression of progress and uplift as heard from the following:

Evangelistic meetings conducted by Dr. Campbell-Morgan, of London.

Evangelistic meetings conducted by Dr. Frederic B. Myers, of London.

Union Memorial Day Service. Grand Army of the Republic and allied Societies and Confederate Veterans and allied Societies.

Service for McKinley Home boys.

Young Men's Christian Association Mass Meetings.

Young Women's Christian Association Mass Meetings.

National Educational Association Convention.

Episcopal Church Sunday School Conference.

Apollo Club Concerts.

High School Commencements.

Normal School Commencements.

Rescue Mission Mass Meetings.

Christian Science Meetings.

Meetings of grand rallies of Salvation Army.

Knight Templar's Services.

United Brethren (Dunkers) National Convention.

Special Service for the Sailors when the Atlantic Fleet Visited the Pacific Coast.

Union Passover Service with Jewish Congregation of B'nai B'nith.

Mass Meeting and Reception to Bishop Robert McIntyre.

Weekly Meetings of the Primary Union.

Weekly Meetings of Baptist Ministerial Association, and many other gatherings that were the larger and stronger because of the centralized audience in surroundings that of themselves spoke for righteous betterment.

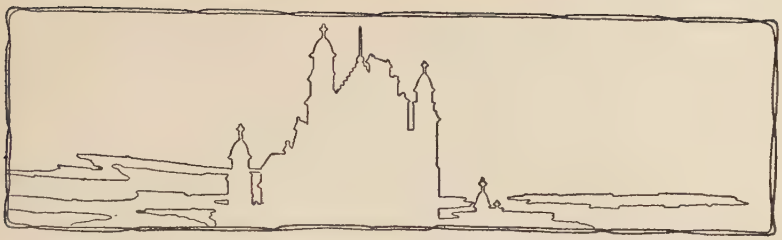
The radiating influence of Temple Church may have been unconsciously felt in the fact that coincident with its growth every other Baptist Church in Los Angeles began to grow and take on new life. This statement is made in the face of the fact that about 150 former members of the First Baptist Church enrolled their names on the Temple Baptist books while the old Mother Church went on growing with stronger life.

Some of the methods of organization and customs of the Temple Church have been adopted with advantage by some of the other churches. Its power and influence is sought among the first when measures of reform, or new steps for public and community betterment are to be inaugurated. Its new life has not only been an inspiration locally, but the Baptist Denomination west of the Rockies have felt the strength and onward movements here infused in religious life. The Temple Baptist Church, its career, its hopes and its accomplishments are now known from the Atlantic to the western fringe where floats the stripes and stars, and "even unto the uttermost parts of the earth." And for all this praise must be given God, the dear Father, who has heard and blessed the daily prayers of His children of the Temple.





ASSISTANT PASTOR, EDWIN R. BROWN



CHAPTER IV

Expansion and Templeisms

In this day of specialists and specialization, every corporation and organization seeks the man who can do best one thing and do one thing best. They engage him for that and that they expect him to do. It seems to be left to the churches, at least a vast majority of them, to seek the man that can do best everything and then expect him to do everything best. He must not only be the best preacher in town and the best pastor, but there must be no one else who can bury their dead, marry their living, visit the sick, comfort those in trouble, represent them at all conventions and assemblies, deliver addresses for all departments of the Church, keep in touch with all the outside activities that the Church should be a factor in, and, finally, as at the beginning, he must be the best sermonizer in the community.

However brilliant the intellect or willing the spirit, the physical has its limitations, for as Joseph Parker once said to his people, "You may have my service but you must choose whether you take it out of my head or my heels. You cannot have it from both."

When the territory of the parish of the Temple Church got so it covered more ground than the state of Rhode Island, and its membership had grown to 800, it was fully realized that one man could not administer to the demands of so many members, considerate of their Pastor as most of them had always been.

During the first year of the Church, Dr. A. F. Randall greatly assisted the Pastor, his services being voluntary. During a few months in 1907, Rev. W. C. Clatworthy acted as Pastor's Assistant, the arrangement being a personal one with the Pastor. After much consideration on the part of the Church a call was extended to Edwin Ransom Brown, of Rockford, Illinois, to become the Assistant Pastor of Temple Church when he should have graduated from Rochester Theological Seminary a few months later. Mr. Brown came to Los Angeles June 20, 1907, and as a young man of twenty-seven years with unusual health and robustness of life he at once entered strenuously upon his duties. He was found to be a man with the equipment of a four-years' college life at Shurtleff College, a three-years' Theological Seminary course, built on the foundation of eight years' experience of business life as stenographer, secretary and other phases of work that brought him in contact with the world of men. His consecration to the work had grown with his fifteen years of Christian life, during which time he had occupied almost every position in the Church, the Sunday School, the Baptist Young People's Society and the Young Men's Christian Association. In the Association work, as Chairman of the City Missions in Rochester he had general oversight of hospital visitations, cottage prayer-meetings, rescue mission work and street preaching. Married just after graduation, and before coming to California, to Miss Helen Scrogin, a consecrated Christian worker, they had hoped as members of the Volunteer Band to go to the Foreign Mission field but were not able to do so on account of Mrs. Brown's health, so to this work they brought their consecration and talents.

In addition to his untiring and loyal activity in every line of work devolving upon him he has since January, 1908, taken charge of the Echo Park Branch, a mission of the Church, preaching there every Sabbath morning except baptismal mornings at the Temple Church, when it is necessary for the

Assistant Pastor to conduct a part of the morning service while the Pastor attends to the ordinance of baptism. During the two summer vacations in the absence of the Pastor he has had charge of the Church work, conducting prayer-meetings and performing all the duties of Pastor save that of preaching. The pulpit during these months has been supplied by Dr. John Roach Straton, of Baltimore, principally, and Dr. Harold Pattison, Dr. J. Whitcomb Brougher, Rev. Albert Hatcher Smith, and others.

At the close of Mr. Brown's first year of service and the fifth annual meeting of the Church the Pastor's report contained an appreciation of the Assistant Pastor which is repeated here as an expression of the year's yoke-fellowship:

"I want to express my most grateful appreciation of the services of my dear yoke-fellow, Associate Pastor Brown. His spiritual zeal, like the flame that wreathed the bush of Horeb, burns in a frame of untiring physical vigor, and the human strength of wholesome youth is demanded in our expansive parish, which reaches from the mountains to the sea. The eager mind and the active body co-operate in his work. He is quick to see, and ready to go. He has discharged the many duties that have been laid upon him, most faithfully and most acceptably. His ministry of the pulpit and the pastorate have borne good fruit, and eight of the converts recently baptized, have come to the Church from the Echo Park branch, of whom the Associate Pastor may say with the patriarch, as he presents them to his brethren, 'These are the children whom God hath graciously given thy servant.' And just a word in this connection. Only a pastor can fully appreciate the deep and holy joy with which the young minister leads the first converts of his teaching down into the waters of baptism. The Pastor requested Mr. Brown, urged him, indeed, to baptize these disciples from the Echo Park chapel. But he declined, strong and righteous as must have been the desire in his heart, because he thought the effect upon the converts and their friends, and upon the chapel congregation would perhaps be deeper and better if the Pastor of the Church administered the ordinance. It is a preacher in a thousand who would make such a sacrifice of his own right and his own joy. Happy indeed is the Pastor with such a yoke-fellow, and thrice happy the Church with such a self-effacing under-shepherd help-

ing to lead and to teach it. As the Pastor leans more and more heavily upon the strong, young life and the willing heart, he daily thanks God for the Pauline disciple He has sent into the ministry of Temple Church."

In writing of the growth and expansion of the Church, statistics only set down that which can be accurately stated while the developed life is recorded in the individual heart. When the larger opportunity came with the permanent home in the Auditorium, the thoughtful members repeatedly gave utterance to the feeling that while the large congregations might be attracted on Sundays, they would not be satisfied unless the attendance at prayer-meetings increased and unless there were weekly accessions to the membership and candidates for monthly baptism—for these represented the spiritual growth, the heart of the church-life.

Prayer-Meetings

At the beginning of this chapter reference was made to this age of "specialties" and the prayer-meeting of Temple Church might be considered its "specialty." This is truly the meeting of the people by the people and for the people. It is as the Pastor calls it, the "home-gathering," and so happy has the Pastor been in his methods of leading them to the Church family altar he has been importuned by all the leading denominational papers and many pastors to issue in pamphlet form "Prayer-meeting Topics, Suggestions and Methods." We quote in part a brief article by the Pastor that appeared in the *Standard* of August 4, 1906:

"I am the happy Pastor of a 'prayer-meeting' Church. Temple Church was organized with a prayer-meeting, and from that day to this, the happiest, brightest, hopefulest, sweetest meetings of the Church have been the prayer-meetings. The attendance has frequently been limited only by the size of the room. More than thirty per cent of the membership roll, the working, praying, giving, 'planning-and-doing' force of the Church is there, and 'there' for some purpose.

"The members sometimes tell the Pastor what they like to talk

or pray or sing about at their meeting and so suggest the prayer-meeting topic. Consequently we do not make slavish use of any list of prepared topics for the year. No group of men, however wise and consecrated, can provide timely spiritual food for the daily needs of a church, two or three thousand miles and twelve months away. Temple Church, in common with many millions of American people, just now is just a little bit shy about using 'canned goods.' We think the date of 'canning' should be plainly printed on the labels. We have always spoken of the prayer-meetings as the 'Home Gatherings.' It is the home meeting of the church. It is the 'upper room' where the disciples meet with the Master. No preaching is permitted in the prayer-meeting. On Sunday the *Preacher* has everything his own way, he preaches what he will and as he will, and the people have to listen without protest or interruption—but the prayer-meeting—that belongs to the Church. There the *Pastor* is just as lovingly welcome as any other member of the Church, but there the *Preacher* has no place."

Prayer-meeting is always opened with the hymn, "Come, Thou Fount of Every Blessing," and closes with our "good-night hymn," "My Jesus, as Thou Wilt." Though the Pastor never "preaches," he begins the meeting with a short talk based on the topic of the evening and perhaps to no sermon does he give more thought and study than to these mid-week talks that illuminate the subject in an unusual and, to quote, "Burdette-esque manner." As one appreciative member wrote of him, "He has the power, in an extraordinary way of making everybody feel 'at home,' and leading out the thoughts and expressions of his 'children' (as he calls his own people) along helpful lines." We have been told that "Education does not consist entirely in putting into the mind of the child new facts and ideas, but rather in leading out the mind to give expression to that which already lies within." In this sense the Pastor is truly an educator, giving new thoughts from himself and drawing out from others the experiences of their hearts and lives. Thus it is true that while these meetings are of weekly occurrence they never grow stale; made up of all kinds of people, each bringing to it his individual contribution of word or smile, prayer,

song or testimony, and each taking away from it his own individual blessing, for there is always something in it to suit everybody, no matter what their condition or need may be. The oft-used expression, "Whatever is on your heart brethren," is literally responded to here. Sometimes it is an incident of the day in business or shop or home—sometimes it is a letter from an absent member, for this habit of writing to "the family" by those temporarily away has been much encouraged by the Pastor when absent on his own vacations—sometimes the singing of a solo that gives expression to the soul as only song can do, sometimes they talk of "Mother and her Hymns," sometimes of "Father and his Bible chapters," "Pastors I have loved," "What if Women kept silent in the Church," "The Best Book in the Best Case," "The Fourth Man in the Furnace," as well as the more familiar topics. Not only is the spiritual life quickened, but as strangers invariably remark, there is a warmth and cordiality that makes them want to come again. And they come again and soon become "of us." This "hot-house" of the Church together with another expression of the same spirit in the Bible School has furnished the soil for the growth of the 163 charter members into the enrolled membership on the books, and the actual membership of 1015 members at the fifth annual meeting of the Church September 23, 1908.

The Bible School has also made a praiseworthy growth in its five years of study. Beginning with less than 200 it has now enrolled nearly 700, which is an encouraging development in face of the facts that the church is situated far from the homes of most of its members, surrounded by business, hotels and rooming houses, where children do not live. The accession to the Church from the Bible School through confession of faith and baptism is one of the marked characteristics of the quality of teaching in the school and the happy harvest of faithful labors on the part of loyal teachers.

Growth of Offerings

The contributions and offerings of the Temple have been among the largest in California, and save in one department of giving has kept pace with the percentage of its increasing membership. The public have been generous in the open collections for the general fund, but the membership on an average have decreased in their percentage of giving as they have increased in their membership. This is based on the assumption that all church members make their offerings through the envelope system, for in no other way has the Church a means of crediting them with the fulfillment of their pledge in the Covenant. The statement which follows will be read with interest, and it will be seen that while the membership has increased 138 per cent the envelope offerings of the members has increased only 105 per cent; in other words, while the members gave on an average of $12.02 the first year, they gave only $10.36 per member the last year in face of the fact that the current expenses had increased 162½ per cent. If all the accredited contributions to General Fund and Benevolences are considered together, the story is told in the statement that the members gave the first year an average of $16.85, and for the last year an average of $16.00 per capita. The large increase in the open collections is due to the larger seating capacity of the Auditorium. There can hardly be a justification in the feeling so common to human nature that where a responsibility is shared by a large number of people there is no longer a large responsibility for the individual, especially in the face of ever increasing opportunity for work supported by voluntary contributions. What is one's financial duty to one's church should be an individual duty, not a collective one. It is not that there should be more giving by the already large givers, but that there should be systematic and conscientious giving on the part of each and every member—the richest

and the poorest—the oldest and the youngest should cultivate the "grace of giving" in proportion to their financial blessings.

COMPARATIVE STATEMENT OF CHURCH COLLECTIONS

	1903-04 Total	1903-04 Per Capita	1907-08 Total	1907-08 Per Capita	Per cent of Increase
Average Membership.....	394		937		138%
General Fund:					
Envelope Collections..	$4,736.06	$12.02	$9,725.11	$10.36	105%
Open Collections.....	2,673.34	6.78	8,664.24	9.26	224%
Benevolences:					
Home Missions.....	373.36	.94½	1,295.79	1.38½	247%
Foreign Missions.....	435.60	1.10½	747.33	.80	72%
State Convention Fund .	519.06	1.32	2,092.51	2.23	303%
Miscellaneous	577.89	1.46	1,136.49	1.21½	97%
Totals.....	$9,315.31	$23.63	$23,661.47	$25.25	154%

One expression of the growth of Temple Church was made in its support of two of the City Missions. A struggling Mission among the poorer class of citizens known as Hewitt Street Mission was taken over and supported during 1904—5, and finally returned to hands who promised to make it self-supporting, and by resolution its name was erased from the Church books.

Another Mission having been started by the Baptist City Mission on Temple Street, in which the Assistant Pastor had been most interested, in January, 1908, the Temple Church decided to take control and permit the Assistant Pastor to conduct Sunday School and preaching service there Sunday mornings. This Mission known as the Echo Park Branch has the services of the Assistant Pastor and Mrs. Mary J. Weldy, who is engaged as Resident Visitor.

INTEREST IN SUPPORT OF TWO FOREIGN MISSIONARIES

Dr. and Mrs. Freeman Johnson, who went from Temple Church to the mission field in Burma, are in a sense the special care of the Temple. The Adult Bible Class makes a definite contribution to them, Dr. A. J. Scott contributed a beautiful



PART OF THE TEMPLE SUNDAY SCHOOL—EIGHT SETS OF TWINS

case of instruments, members of the Women's Union furnished a fine camera, and they are considered "our missionaries."

*Templeisms

In addition to the regular services already set forth at length every Tuesday afternoon, the Prayer Circle, organized by Mrs. Louise M. Potts, meets in Children's Hall for one hour of special prayer, their frank and earnest petitions being concentrated on some one object at each meeting. While this is not confined to women only, it might be called the Women's Prayer-meeting, and the Pastor and workers of the Church feel the strength and support that comes from this hour of consecration on the part of this band of earnest women.

Sunday morning prayer-meeting is held in one of the church parlors by those who wish to pray for an especial blessing on the services of the day and every pastor realizes the help and power there is in the feeling that some of his congregation at least, have not only asked for the needed blessing on his efforts, but have put themselves in the mental and heart attitude to receive the message.

The Sacrament of Communion is observed the first Sabbath in the month following the morning service. The "right hand of fellowship" is then extended to the new members admitted during the previous month. A list of the new members taken month after month warrants the statement without fear of challenge that Temple Church is the most cosmopolitan Church in the world. As Los Angeles is a cosmopolitan city and the Pastor of Temple was known wherever English-speaking people live throughout the world, Temple Church naturally attracts to its membership people of its denomination from all states and countries. A stranger visiting here in March previous to the beginning of the Auditorium Building, in writing to his home paper said: "Twenty persons were received into membership,

* "Templeisms" include those things incident to Temple Church life and peculiar to the Temple, and can be mentioned only briefly.

some upon profession of faith and some by letters. The accessions were from the states of Rhode Island, Ohio, Illinois, Wisconsin, Montana, Washington and Michigan, as well as from California." To this list might have been added Nova Scotia, New Brunswick, Quebec, Toronto, Manitoba, England and Wales.

The ordinance of baptism is administered regularly the last Sabbath in the month and frequently between these dates, and since coming into the permanent home there has never been a baptismal Sunday without baptism save during the absence of the Pastor. A notable baptism took place in the Jordan Baptistry on Easter Sunday, April 19, 1908, when there was baptized by the Pastor twenty-one candidates ranging in age from nine years to eighty-three. The Sunday school was most strongly represented. Little friends, brothers and sisters, husband and wife, father and grandfather entered into the Church through this gate to stand side by side with loved ones already within the fold. As they stepped down into the waters of the baptistry, each bearing a spray of Easter lilies, and came up out of the water still bearing this symbol of purity, they left a message not to be forgotten.

The first Sunday evening in each month is known as "Musical Evening," when extra music is given and the Pastor preaches a "sermonette." The music is selected to express the spirit of the topic of the "sermonette," which is rather more popular than the other sermons of the month. During the last year the evenings have been devoted to the songs, the music, and the contributions of some given nation to the Church life of the world. They have proven most attractive and to the overflowing throngs that come, there must be many hearts that receive the message which could not otherwise reach them. It has its particular place, under the Spirit's guidance, and the effect has been notable.

A service entirely unique in the history of the Baptist denomination has been instituted by the Pastor of this Church that, in some sense, corresponds to the "christenings" of other churches. The "Name Service" as conducted by Dr. Burdette, is very simple and beautiful. A brief scripture, a charge to the parents, the naming, and a prayer of consecration, commits the child to the care of the dear Heavenly Father and the parents to a pledge of religious training for the little one. This grew out of the deep-seated belief on the part of the Pastor that children should not be left to the evils of life until parents or child come to the mature judgment that having sinned it was time to repent. A far greater thing is to keep them from the sin of the world by knowing "no other way" than righteous and beautiful living.

A Pastor's Reception is held by the Pastor and Pastoress the last Monday evening of each month, when all the Church are invited to gather in the Church parlors and become acquainted with the new members and each other. The special guests of honor include from time to time, the Board of Deacons, the Board of Trustees, the Choir, the staff of ushers, the officers of the Bible School, the Deaconess Committee, giving the Church members an opportunity to become acquainted with their elected and appointed bodies as such. As the Pastor finds it impossible to call on the Church members except those who are sick, or in trouble, or strangers, this reception stands in the place of "calls," the expected social duty that has oftenest rung the death knell of a Pastor's pulpit and spiritual usefulness. Many accessions to the Church have come from the opportunity here afforded to get acquainted with people and its value has been worth the effort.

The Temple Pin bearing the monogram, T. B. C., and shown on the title page of this history, is worn as a badge by the men, women and children of the Church. It is not only a "soldier's" regimental decoration, but it usefully identifies the wearer

to the usher as a member of the church when the throngs of worshipers exceed the seating capacity of the Auditorium.

The annual Feast of Tabernacles and supper has a fixed place in the Church calendar as has the Annual Sociable and Supper of the Officers and Teachers of the Bible school. The former is held the Wednesday after the third Sunday in September, and the latter in February.

The Sunday School Orchestra, organized under the leadership of C. B. Hamerich, and of great service to the Bible School, to social gatherings and special meetings of the Church, meets for rehearsal Tuesday evenings in Berean Hall, and this gift of music on the part of our young people is as much a service to the Lord as any other service in the Church.

Among the Templeisms that is most interesting, as well as unusual, is the fact that there was enrolled at one time on the Sunday School registry the names of sixteen children that constituted eight sets of twins. They are the especial delight of the School and most promising junior Church members.

During the five years' life of Temple Church there has come into its fellowship more than a score of members ordained to preach the gospel. While Temple Church was started and is known as a layman's Church, it is a singular coincidence that it has drawn to its membership so large a proportion of ministers. During the five years of its life there has come into its fellowship more than a score of members who had been ordained to preach the gospel. At the date of its fifth birthday it still has fourteen ordained ministers beside the Pastor, Dr. A. P. Graves, D. D., the evangelist, being the oldest in point of time of service. "Like the priests of the Temple of Nehemiah," said the Pastor, speaking of his ordained brethren in the pews, "the priests of this Temple have made ample proof of their ministry and 'can all find their register among those that are reckoned by genealogy, children of Jedaiah, Immer, Pashur and Harim.' Sons of Aaron and Hur are they

—every one of them a blessing to the Church and a help to the Pastor—a real help. I will never forget the kindliness and the great benefit of their wise suggestions, their tender warnings, their brotherly co-operation—the unmeasured value of their long experience, so freely and so unassumingly tendered whenever and wherever they can be of service. May God bless them even as they have been a blessing to the Temple Church."

The Temple-Herald

One of the most important and helpful, silent services rendered to church life is imparted to those who read with their souls as well as their eyes the *Temple-Herald* that waits the coming of the great congregation at each of the Sabbath services. Here is found the order of Sabbath services, the printed hymn in place of the cumbersome Hymnal, the responsive reading in full, the announcements of the week, a "thought for the week," a list of officers of the Church, and a list of new members with their addresses. *Temple-Herald* has always generously announced the meetings of the Young Men's Christian Association and the Young Women's Christian Association, feeling they were supplemental work of the Church. That the *Temple-Herald* has been unusually attractive is due, perhaps, to a fact that is little appreciated by the layman in such work. It weekly requires as much time and careful thought to prepare the manuscript for the *Herald* as it does to write a sermon; and the first page, containing as it does a carefully selected cut to illustrate the topic of the sermon, and an original poem by the Pastor each week to give expression to the spirit of the cut, is no small contribution to what is acknowledged to be one of the most attractive church calendars in the United States. The acknowledgment of its value is found in the fact that there are regular paid subscriptions for it by people of the East, the amount realized being turned into the fellowship fund.

One Templeism that has been a matter of education is best explained by quoting a paragraph from the *Herald*:

By the Authority of the Golden Rule

"Out of Christian consideration for others, the women will please remove their hats before the beginning of the sermon."

This has required repeated encouragement on the part of the Pastor because of the large number of strangers in each congregation, but the comfort for all, the ability to see and hear the preacher without the annoyance of an obstruction that is continually changing its relative position, has been so apparent to everyone, the custom has become universal. Possibly the fact that frequently over fifty per cent of the congregation is men who say they enjoy coming because of this particular comfort, is sufficient compensation for the kindly act on the part of the women. The Auditorium Company provided on the back of each seat a cup holder for the communion chalice, and by leaving a perforation in the bottom of it, the removed hat is easily fastened to it by passing the hat pin through the hat and through the opening, thus disposing of the hat during service.

"Templeisms" may not be adapted to any other Church but for the Temple they have been the individualisms that have marked its strength and growth.





THE PASTOR, ROBERT J. BURDETTE, D. D.



CHAPTER V

Pastor and Pastoress

[Contributed]

The Pastor

To write of the Pastor of Temple Baptist Church of Los Angeles is to write of a man who does not belong to a church but to *the* Church; who is not a citizen of Los Angeles but of the entire United States; who is known not only and first as a Pastor, but as an author, editor, lecturer, humorist, preacher, soldier, political speaker, after-dinner orator and a lover, for, over and above everything else, his capacity for rare devotional love, for his family, his friends, his work and for humanity, has made him better known than gift of intellect or word of speech. So much greater is heart than brain.

When Mr. and Mrs. Robert J. Burdette were visiting in London, at the time of the World's Baptist Congress, there appeared in the *London Daily Mail*, under date July 11, 1904, the following statement: "Among the 4,000 representatives of the Baptist Church now in London, according to the Rev. J. H. Shakespeare, the Secretary, they come from everywhere except Java and Palestine—it would be hard to select the most interesting. Well in the front ranks, however, would be the Rev. Robert J. Burdette, of Los Angeles, who has had a varied career." If Mr. Burdette proved "interesting" to those whom he met abroad, he is surely so to his many friends and admirers

at home, and doubtless all those to whom he has so often made his bow on the lecture platform, will be equally ready to enjoy his smile and word of greeting now that he fills the pulpit of perhaps the best known church in the Golden State of California.

In Temple Church may be found the strange anomoly of a church formed by laymen, managed by laymen, jealous of laymen's prerogatives and yet centered in their Pastor, revolving around their Pastor, and making his wish their first consideration. Not that they are weak or lack virility, but that a sincere, tender regard exists for his plans and wishes, and an appreciation of the fact that he has been the magnet that called and held them together until their own spirit and wisdom cemented them into a solidarity.

When he received the call to become an active Pastor, he was fifty-nine years of age, a time when most men are thinking of taking a little well-earned rest. He was still, as he had been for years, a humoristic lecturer of wide reputation, a poet and a writer, as well as a licensed preacher of the Baptist Church. Though not a seminary-bred, theological preacher, he is well versed in knowledge of God's word and knowledge of humanity, two branches of learning that have stood him in good stead. But always before the lecturer, before the writer, before the preacher, was the man.

"What care we for robe or stole?
It is the soul! It is the soul!
What for crown, or what for crest?
It is the heart within the breast."

Two questions are often asked and naturally so, "Why did Robert J. Burdette leave the lecture platform to become a preacher and what is his creed?" He has answered them himself in this fashion—that he was not drawn to the pulpit by any love of ease, for the lyceum with its changing audiences, its shifting scenes of travel, and the half-dozen lectures that would last the rest of his life-time was far lighter work than the pulpit with its

demand for two new sermons each week, and its daily round of pastoral duties making heavy drains upon strength of body, brain, soul and sympathy. Nor was it for hope of gain, for the income for the lyceum winter far surpassed the annual salary of the pastorate. Moreover he was just ready for a few years' rest, and had passed the "ministerial dead line" of fifty years. Why should he enter the ministry with never a day of so-called theological education or seminary training? A half-organized Church waiting upon his answer cried, "Come!" People whom he thought he might help in their troubles, and cares, and doubts, and sorrows, called to him, "Come!" And the voice of God whispered in his soul, "Go!"

This same spirit was breathed in a sentence uttered in a prayer after he became a Pastor, uttered perhaps unconsciously to himself, has lived in the mind of one listener as the exponent of his call to the ministry:—"O Lord, we would reach one hand up to Thee and one down to poor, fallen, struggling humanity and thus draw each to the other." And his creed? Again he makes answer, " 'Love is the fulfillment of the Law.' Love, and love alone brought Jesus Christ from heaven to men; and only love can lift men to heaven."

When asked what was his secret for attracting men his deep-meaning reply was, "Preaching the simple Gospel. Men do not want philosophical treatises and literary essays; they want more evangelism." And in an article contributed by him to a religious publication he says under the caption, "This same Jesus,""I believe the greatest theme on earth at this time is the study, the declaration and exaltation of the character and divinity of Jesus Christ, the Saviour of men, the Son of God, the second person of the Trinity. There is that in the description and proclamation, the divine and human portraiture of Jesus that awakens the sincerest interest in the human mind, the tenderest love in the human heart, and the profoundest reverence in the human soul. Jesus Christ and Him crucified and glori-

fied, His humanity and His Divinity—this be our theme. Men will respond to this, to the presentation of the personality of Jesus Christ as they will to no other thought." These deep and spiritual convictions were not born of the moment. They were the harvest of the years of God's spirit working within the human soul.

Dr. A. P. Graves, D. D., the noted evangelist in writing to *The Watchman* in 1905, said of Temple Church: "From the first, plans were made to plant this Church in the center of the business portion of the city that it should be a felt power with all the people. God has greatly honored the movement. The Church is now about twenty-two months old and has 580 members. As a minister of the gospel just coming to the pulpit from long years in the lecture field, Mr. Burdette is in character a marvel of grace. Large crowds come to his ministry. In matter he preaches the gospel in love and power. It may truly be said he preaches Jesus. The humorous traits that characterized his lectures are scarcely discerned in his sermons. He so arranges the songs of his large choir that they are devotional to every heart. His prayers are full of aptness, deeply impressive and spiritually inspiring to the whole congregation."

Though called upon suddenly to take up this crowning work of his life, he possessed preparation for it by the enrichment of a life of varied experiences and by a legacy from his Baptist ancestors of two centuries of pulpit orators.

Robert Jones Burdette, was born in Greensborough, Greene County, Pennsylvania, on July 30, 1844. His ancestors, on both the father's and mother's side, were possessed of strong traits, intellectual and moral, and the good sense, sharp insight, and determined views, loyalty to conviction, which has marked the Preacher, came to him by direct inheritance. In 1846 his father removed to Cincinnati, and six years later to Peoria, Illinois, where at the age of 17, the boy finished his education in the schools, graduating at the High School, the third in his

class. His collegiate and post-graduate course was to be taken from the "Book of Nature" and of human life, which have granted him a continuous degree of "Master of Hearts."

In 1862 he enlisted in the 47th Regiment of Illinois Volunteers, and served in the ranks throughout the war, taking part in the battle of Corinth, in the siege of Vicksburg, and in the Red River expedition. While detailed to hospital service, the characteristics which were to prove his power in later life were recognized by the sick and the dying, when his cheery, sympathetic words tided them through suffering and kept hopeful the spark and dying life. After the war he returned to Peoria and entered the railway post-office service. Some of his chalk sketches on a black-board soon after attracted the attention of a gentleman interested in art, who persuaded young Robert to go to New York, where he could cultivate the gift with which he was evidently endowed.

In accordance with this invitation he went to that city and entered a studio, but the death of his friend changed his plans, and he abandoned the study. He has retained his fondness for drawing, and letters to his friends of the inner circle are often profusely illustrated with mirth-provoking sketches. Some of those to whom he writes in the freedom of loving intimacy have talked of printing a collection of such letters, with cuts of the figures which are scattered over the pages. If the design is ever carried out, the owners of the volume will have, in text and illustration, a sunny book.

To procure a little pocket-money while in New York in 1869, the young artist wrote to the *Peoria Transcript* letters descriptive of scenes and occurrences around him. These attracted the attention of the editor, and Burdette was invited to return to Peoria and take a position on the paper. He accepted the offer, and began a regular newspaper life, which continued for some years.

On the 4th of March, 1870, he was married to Carrie Garrett,

"Her Little Serene Highness," as he affectionately called her, who through her fourteen years of personal suffering was his comfort and inspiration. Many are the pen-pictures deservedly drawn in glowing expressions of his unselfish devotion, and love and tender nursing of the invalid wife, and while bearing in his own heart the constant pain of seeing his nearest and dearest a hopeless sufferer, touching as with fairy wand the fountains of mirth and laughter and cheer for others. With a devotion such as few men are capable of, his brave young strength was freely, sweetly, tenderly given to her whom he had promised through life to protect. Then it was that he learned the lesson day by day that, "Greater love hath no man than this, that he lay down his life for his friends."

He remained in Peoria until 1874, when he removed to Iowa and became one of the editors of the Burlington *Hawkeye*. The paragraphs from his pen, sparkling with wit and genius, soon gave the *Hawkeye* a national circulation; they were widely copied and the name of "Bob Burdette" became familiar to all newspaper readers. That the wife, to whom he was tenderly so attached, might have the best medical skill the country could furnish, Mr. Burdette removed about the year 1881 to Philadelphia. After the death of his wife in 1884, he made his home with his son, Robbie, and his sister-in-law, at Bryn Mawr, Pennsylvania, where in "Robin's-nest" he spent many years contributing to current literature, and lecturing from five to ten months in the year, for it was inevitable in America that such a man should try his powers as a public speaker. His first lecture, technically so-called, was given in Keokuk, Iowa, in 1876, at the suggestion of a friend. It was repeated in other places, and the ability which had made his name famous as a writer was soon as widely and heartily recognized on the platform. His services were in demand in all directions, and now (1908), after twenty-eight continuous years and four years of occasional engagements on the lecture platform, in the face of changed public

conditions and style of entertainment, he is in constant demand, and is the only one who began with him in the lecture field, to still hold his audiences alone without "accessories." He has endeared himself to hosts of friends the world over by his genuine manliness and his keen sympathy.

On the platform and in the press his humor has some characteristics that are never absent. Its influence and tendency are always unmistakably for the right, never even by implication against it. His sense of the facetious does not dim his appreciation of all that is good. His shafts of ridicule find no target in innocence, virtue or reverence. He does not jest with anything that ought to be sacred with man, or cherished by woman. Against the theories and views of those who would undermine the faith or lower the standard of public morality, he employs both wit and wisdom. His exposure of their fallacies and refutation of their reasoning is enjoyable and complete. His fun, free from stain, is a help to whatever is manly and honest. His advice to the young, often given with a rollicking revelation of earnestness, is advice which any parent would be glad to see a son follow.

His public addresses have been by no means confined to the lecture platform; oftener than any one man in his community, is he heard on special occasions in Baccalaureate Sermons before High Schools and Colleges; Grand Army occasions, study and political clubs, and in social gatherings, his ready wit, unfailing aptness, and winning personality are ever sought.

The great lines of religious activity have ever found him a willing helper—a constant, devoted and life-long reader of the Bible; a believer in its inspiration, an admirer of its literature and poetry, an artist's appreciation of its marvelous word painting, a student's comprehension of its history and its prophesies; he is the possessor of a power to interpret the Scriptures with a clearness, modernity and convincing narrative equalled by few

men, and is in and out of the pulpit a most successful Bible teacher.

He for many years occupied the pulpit of his own Church, the Baptist, at his home during the summer months, and when on his lecture tours preached all winter in the pulpit of all denominations in every State in the Union, though never for remuneration. It was therefore not an usual thing that he should become acting Pastor of a Presbyterian Church for over a year, and finally the regular Pastor of one of the largest Baptist Churches on the Pacific Coast.

When in 1899, March 25th, he married Mrs. Clara Bradley Baker, of California, a charming and brilliant woman, he came to Pasadena to live, where Southern California received him with the warmth of their clime, and they were soon as old neighbors in their loyal devotion.

Between Mrs. Baker and Mr. Burdette there had existed a long and pleasant friendship, dating back to their meeting in the pulpit in Eau Claire, Wisconsin, twenty-five years before when Burdette was the preacher and Mrs. Baker, then Mrs. Wheeler, read the hymns. Her husband, Prof. N. Milman Wheeler, afterwards Professor of Greek in Lawrence University at Appleton, Wisconsin, was at that time Principal of the Eau Claire College, and between himself and the humorist there grew a deep and sincere friendship, which extended to the two families. After the death of the first Mrs. Burdette, the grieved husband and his little son visited the Wheeler's at Appleton, and the two children, afterward to become brothers, thus met in the childhood of one and the infancy of the other, for Roy B. Wheeler, now a Harvard graduate and literary man, was a babe in his mother's arms. Failing health took Prof. Wheeler to California, where he passed away after a brave struggle for life, and here in the course of years, the two friends were re-united.

The Easter Sunday following Mr. Burdette's marriage, the preacher-humorist delivered his first sermon as Pastor of the

Presbyterian Church in Pasadena, in the beauty and power of the simple gospel preached, untouched by witticism or jokes; for over a year the congregation listened with increasing interest and loving devotion. The loyalty to the teachings and convictions of over fifty years, was severely tested when Mr. Burdette was invited and urged to turn from the Church of his fathers to become the permanent Pastor of these loving people of another denomination, but with a conviction and a sense of duty that is the final salvation of every man during the ups and downs of years, he declined to serve them longer, saying, "A man of your own faith is entitled to lead such loyal followers."

After fourteen months abroad, he returned to the lecture platform, until the summer of 1903, when he decided to retire to his desk and do literary work that should be more permanent.

Already the author of five books of prose and one of poetry, and a constant contributor to current literature, he had but to take up the delightful task and continue to fill the place he had already made in the world of letters. But as if God had planned otherwise for him, without even his knowledge, this to-be large and influential Church was organized in Los Angeles, and because he heeded the call, "This is the way, walk ye in it," the Lord has blessed him with the power like unto that of the Master he serves to "draw all men unto him," for "Bob, the Beloved," may not sound ministerial but it is the heart title of this Prince of Humorists—this "second Spurgeon."

The root and spring of his character, making him all that he is and giving shape to all that he does, is his inborn sympathy—sympathy with life everywhere, with life in all its manifestations. This is the source both of his humor and his pathos. The smiles which he evokes are often more akin to true compassion than are many tears.

With a poetical love of nature—a wide and varied experience with men—a keen intuitive sense of the weaknesses of human nature, but a belief in the positive good in every human

being, he is pre-eminently a "man's man." It is needless to say that the possession of his gift of humor was not, as it has sometimes been with "professed humorists," an unexpected discovery. In such cases the discovered endowment must be nurtured and trained, not infrequently at the expense of those who are brought in contact with the non-professional hours, when the jollity on the platform is succeeded by gloom in private, the loquacious fun produced by determination and effort reacting in silence and ill-temper. Those most intimate in his household affectionately testify to his continual bouyancy and absolute lack of reaction of spirit.

Mr. Burdette's perception of the ludicrous was born in him, and his power of presentation was manifest in boyhood. Years before he was known to the public, his associates recognized his keen sense of the ludicrous and his power to describe a scene or narrate an incident with an artistic eye to the arrangement and setting. At the table, at the fireside, in "the den," in the stroll on the country road, he is the sunniest of companions. His wit has no sting in it; no one fears for himself or for others any jest that might irritate or annoy. In personal appearance he is impressive but not imposing. Though small of stature there is about him a dignity of bearing which, in connection with his merry eye and contagious smile, at once wins the respect and sympathy of audience or friend.

In the charming home at Pasadena, called "Sunnycrest," the Humorist-Preacher is spending the closing years of his life in "Afternoon Land"—though it is a very busy working afternoon. His study is one of the most delightful imaginable, with windows that woo the morning, afternoon and evening sun, shaded by pines, and acacia and camphor trees, which sift the brightness of the California sunshine. The study adjoins that of his wife, who is in every way as busily occupied as her husband. The home, described by its name, crowns the crest

of a hill which is a forest of palms, pines, oleanders, and a wilderness of ever-blooming flowers.

As a host, "Our Bob" is a prince among men. His devotion to his friends is an eternity of love; if he sets his seal of friendship upon your brow, it is forever. His fountain of kindly fun is constantly bubbling over for the entertainment of his guests and his dear ones, but the strong under-current of his life has its fountain source in an un-wavering, abiding faith in the power of God over a man's life, that has made of him, a Christian-Humorist, and a Preacher of sunshine, cheer and eternal hope.

In the years of his life many have been the words spoken and written of Robert J. Burdette, but through them all, like a golden thread, runs ever the same thought, the loving heart and the helpful hand. Three writers of verse, widely separated in thought, position and ability, have expressed each in his own style the same germ thought of this brother-poet.

The first is by Robert McIntyre, D. D., the noted lecturer and Methodist Bishop, who, in his poem, "The Sage of Sunnycrest," says:

"Sometimes I get to thinking there is nothing worth our while
But just to weave through sorrow's tears the rainbow of a smile,
To halt along the highway and to reach an honest hand
To help a brother who is bogged to rise again and stand.
It seems that every science, every art, and every creed
Sink into something very small beside a kindly deed.
And then I always think of him who does such things the best,
Our royal Robert J. Burdette, the Sage of Sunnycrest."

The second contains the same thought, though in different phraseology, and written by one whose heart is also sympathetic and appreciative.

"I tell you one thing pleases me about the little man.
He always says the kindest things about folks that he can.
Perhaps they're gnarled and crooked as a twisted stick o' wood,
But "Bob" he seems to think that they'd be better if they could.
An' somehow he just makes you feel you'd like to take his hand,
An' try an' walk along o' him towards the Better Land.
Ye know he'd not be hard on ye if you stumbled now and then—
Perhaps he's had troubles o' his own that makes him feel for men."

But perhaps of all the tributes paid to the "Sunny-hearted Philosopher," that of James Whitcomb Riley, one of Nature's truest poets and writers, is the sweetest; and though written long ago, is as true today as though fresh from his pen. He says in part:

"He wasn't honored, maybe—
For his songs of praise were slim—
Yet I never knew a baby
That wouldn't crow for him;
I never knew a mother
But urged a kindly claim
Upon him as a brother,
At the mention of his name.

The sick have ceased their sighing,
And have even found the grace
Of a smile when they were dying
As they looked upon his face;
And I've seen his eyes of laughter
Melt in tears that only ran
As though, swift dancing after,
Came the Funny Little Man.

He laughed away the sorrow,
And he laughed away the gloom,
We are all so prone to borrow
From the darkness of the tomb.
And he laughed across the ocean
Of a happy life, and passed
With a laugh of glad emotion
Into Paradise at last.

And I think the Angels knew him,
And had gathered to await
His coming, and ran to him
Through the widely opened gate—
With their faces gleaming sunny
For his laughter-loving sake,
And thinking—"What a Funny
Little Angel he will make!"

We appreciate the patience of the Angels, and would give them their full meed of praise for they have waited long, but we hope their waiting time is not over by many years and years, for though the Temple Church Pastor recently said in a sermon, "I have lived my life. I am ready any time, and if the Lord should call me tomorrow, I would not ask for another day," yet are there many hearts that would ask for him another day, and yet another; for surely in this world of sin and sorrow, weariness, despair and death, the presence of the "Man with the Merry Heart," the sunshine in his soul, is more needed than in that city where "There shall be no more death, neither sorrow nor crying, for God shall wipe away all tears from their eyes."

Though well on in the afternoon of life, Mr. Burdette is still strong and vigorous and does not show his years. His utterances from pulpit and platform are vivid and glowing with the thrill of life. There is nothing stale or stereotyped about his utterances, and one great charm lies in the fact that no one knows what he will say next—"the unexpected is always happening," and thus the attention is caught and riveted. Though he "would rather make one man laugh than ten men cry," yet he does not hesitate to stand up for the right in all matters of conscience and principle, be it national, civic, or moral unrighteousness that he is compelled to denounce. He has learned the secret of perpetual youth is keeping the heart young. "No man is older than he feels," and Montague says, "The most manifest sign of wisdom is a perpetual cheerfulness." The sunshine he has shed over the pathway of others has reflected back upon him-

self, and as he goes through life he extracts the sweetness from its daily occurrences as a bee extracts honey from the flowers of the wayside. Being asked once by a *Los Angeles Times* reporter if he would not like to be young again, he replied, "Yes, my boy, and I'm going to be, when I get ten or fifteen or twenty years older. But I don't want to be young again in this world, because then I would have to grow old again. It is a sign of weakness—intellectual, physical, and moral weakness, to want to be younger in this life. A man ought to be ashamed of such a feeling. My son Robert wrote to me on one of my birthdays, 'A man's years are his retainers, and the more birthdays he has, the stronger and greater is his following.'"

Growing richer in birthdays, friends and service, no better picture of him can be given at this fifth birthday of the Temple Church than to reproduce two tributes of brother-ministers.

The first one was written for *The Watchman* and was descriptive of the Sunday night service before Christmas:

"The service is unique. It is eminently homelike. Dr. Burdette is 'Mr. Great Heart' of Pilgrim's Progress. His heart is bigger than the Auditorium itself. The great humorist-preacher has been facetiously described as 'all heart, some brains, and the rest arms and legs.' He never breathes—except to breathe affection. He never eats—if he can serve a fellow man by going without a meal. When he takes his heart to heaven, earth will be the poorer. Bruce's heart was embalmed among the Scottish soldiers; Livingston's was embedded in a tree in Africa; but Burdette's is enshrined in the souls of the people of Los Angeles.

"The service is a musical service this Sunday night before Christmas, just as it was on the Christmas night so long ago in the plains of Bethlehem. The program for the evening embraces selections from that master-piece, 'The Holy City.' The soloists come forward, the quartette advances and retires, the chorus breaks into volume just at the right moment, and all transpires with the precision of clock work, and without announcement. Selections in the words of Scripture, 'A new heaven and a new earth,' 'These are they that come out of great tribulation,' and other renditions, transport the listener to the New Jerusalem. The audience glances at the program once in a while to note the transitions, but that is the only motion.

"A heavenly silence prevails. Audiences never listen like that unless their deepest emotions are touched.

"The homelikeness to which allusion has been made is restful and that is why the masses like to come to the Auditorium. Together with the members of the Church they constitute one great family. Dr. Burdette frequently punctuates his discourses with the expression, 'my children.' Everybody 'belongs' and everybody is given to understand that everything, the Pastor included, belongs to him. So the great family gathers around the Sunday Christmas fireside and listens to the choristers warble like veritable songsters. The singers seem to be happy, too, in their contribution of song. A consecrated voice is a Magi's gift to the Manger King.

"Then come the sermon by the father of the family. It is distinctly announced as a sermonette. (It might be announced as a Burdette.) It occupies seventeen minutes. The same stillness prevails. The marvelous imaginative preacher evidently does not wish to disturb the restful picture of the Holy City. The subject of the discourse is 'The Little Town of Bethlehem.' The poem is recited and then with matchless power, the word-painter limnes a canvas of the one Christmas town, the only town in the world that once a year is the cynosure of all eyes. He explains why he leads all hearers from the manger to the throne and beseeches all, that the Babe may not have been born in vain.

"The hands are raised in prayer; the benediction is pronounced; and the great congregation melts away, subdued with a holy calm, as though angelic voices had sung, 'List! the cherubic host,' and a heavenly messenger had called them to 'The Holy City.'"

Another pen picture sketched by one of the most prominent men of the denomination, Dr. Benjamin A. Green, of Evanston, Ill., while visiting in California, and sent to *The Standard* in July, 1907:

"We heard Robert J. Burdette in his new Temple June 30th. We had a card admitting us to his box, which is the Pastor's pew, and sat beside his talented, courteous, charming wife. She afterwards showed us the building, the many rooms for Bible School, Prayer Service, and all the varied activities. * * * * Dr. Burdette preached to the graduating class of the Los Angeles High School; text Gen. 12:1: 'Get thee out of thy country * * into a land that I will show thee.' His topic, 'Under Sealed Orders.' He began by reciting a poem, descriptive of life as a voyage, then proceeded, *in medias res*, to give the best of fatherly advice.

It was not theological, it was not sermonic after the usual style. It was the rich overflow of a full heart, a profound experience, a tropical imagination leaping and flashing into every variety of literary force and beauty. Boys and girls of yesterday were men and women today. They had left High School life for life out in the great world. It was natural to look back wistfully, but if you do you may miss some visions of the present. Day by day the shore will recede; old faces, old opinions, old creeds, must be given up. Sail by God's stars—they correct the faults of man's chronometer. A new constellation may be new to you but it has always been there. God calls and only He can lead; He lays the course. No captain knows his sealed orders when he leaves port. Down in your soul you know God gives you orders. Woe to the man who tears up his sealed orders and throws them on the deck of his little life. Sail on in fog-bank of doubt, sail on and hope shall come. Not tomorrow nor tomorrow, nor tomorrow, but the next tomorrow. There is a country God will surely show you if you follow his sealed orders. These sentences are trellis sticks over which a wealth of intellectual, flowery processes grew in wild luxuriance. Not a suggestion of humor, but dead-earnest, moral appeal of a man who knows life in its deeps and its heights, where it dips down to yawning chasms of disaster and where it lifts itself up toward God and the hilltops of heavenly companionship. The preacher comes toward you with the wideness and the naturalness and the sympathy of the human, and draws you toward the wideness of the outstretched arms of God.

"I came away from the service profoundly thankful there was such a unique man in the pulpit of Temple Baptist Church, of Los Angeles, who could draw such an audience in the heart of such a cosmopolitan city and bring them so close to heaven they could hear the whisper of God's voice and catch snatches at least of the eternal music."

Loving and beloved as is the Pastor of Temple Church, he would not be human were there not faults and weaknesses of head and judgment, possibly rather than of heart, but whatever they be, with them all, and through them all, God is wonderfully using him and blessing his service as one consecrated to the spirit of Elizabeth Barret Browning's lines:

"We must be here to work.
And men who work can only work for men,
And not to work in vain, must understand
Humanity; and so work humanly
And raise men's bodies still by raising souls,
As God did first."



THE PASTORESS, CLARA B. BURDETTE

"The Pastoress"

"Women will love her, that she is a woman,
More worth than any man; men, that she is
The rarest of all women."—*Shakespeare.*

In the consideration of life in general and the life of the individual much is said today of the atmosphere, meaning the indescribable influence, coloring and radiation of such life.

The atmosphere of the life of the Temple Baptist Church of Los Angeles is considered by all, near and far, as most unique. Perhaps the farther away the more unique it seems because not always clearly understood. One of the unique things is the fact that they have as a membership always addressed their preacher, their shepherd, as "Pastor," no matter what others might call him, and the other unique feature is that Mrs. Burdette has been called "Pastoress" and accepted as such in a very peculiar and loyal manner. The question has frequently been asked, more by outsiders than the church-membership themselves, perhaps, "where is there another Church with such a Pastoress?" Surely she was Heaven-sent to the young Church, launched upon such a wide sea. She came to it with a wonderful diversity of gifts and a great breadth of experience in the affairs of practical life, many of which lay beyond the range of the life of the average pastor's wife. Always interested in philanthropic, humanitarian and religious activities, none of them quite enclosed by the boundaries of any Church organization, she brought to the Temple breadth of view and practical grasp of vital problems of social and religious life and interests that helped materially to place the young society in the front rank of the religious work in the city, side by side with the older churches. The "Pastoress" of Temple Church, as she was called from the day of its organization, was a teacher of girls, a preceptress of an academy on the Hudson at an age when most girls are yet in school; she was the help-meet of her first husband, N. Milman

Wheeler, Greek Professor in Lawrence University, in class-room and pulpit, and more than once preached for him when his last illness prostrated him; she was an instructor in the University of Southern California in its earlier days; her natural business sense enabled her, in days of prosperity, to manage her own estate to its yearly increase in value; men of commercial life and great financial affairs sought her concerning large projects. Because of her clarity of mental vision and rare business acumen, she became as well known in the banks and the board rooms of great activities as she was in the circles of society of the highest and best. Interested in everything that concerned the education and welfare of women, she was a pioneer in women's club life in Wisconsin in the early 80's and later in Los Angeles. She built the first club house for women by a woman in the United States—the old Ebell "Greek Temple," on Broadway, Los Angeles, California, and when the Ebell Club, of which she was a charter member, out-grew those quarters, she bought a new building site and held the property until the club was able to purchase it. She was president of Ebell. Having successfully federated the clubs of California in 1900, after two failures by other leaders, she was elected the first president of the California Federation of Women's Clubs; she was First Vice-President of the General Federation of Women's Clubs—a world organization; she built and gave to the city of Pasadena a Maternity Hospital in 1904, and has been for years an active member of the Hospital Board; she is actively connected with the Humane Society of Pasadena, and was the first, and perhaps the only woman in California to wear a police star, being appointed by Mayor Vedder a special policeman, wearing star No. 36—her duty being the protection of little children from cruel treatment. She has been for many years a member of, and is at present the one woman member of the Board of Trustees of Throop Polytechnic Institute—one of the greatest schools of its class on the Pacific Coast; she is president of the Los Angeles Board of Association of Collegiate

Alumnae; organizer and first regent of the Pasadena Chapter of the Daughters of the American Revolution; member of the Board of Directors and Second Vice-President of the Auditorium Company, of Los Angeles; one of the organizers of the Associated Charities of Pasadena, and its first President; she founded the Woman's Exchange of Los Angeles; she accompanied her husband, until he became Pastor of the Temple Church, on his long lecture tours; lecturing with him before Lyceums, High Schools and Societies, sometimes taking his place on the platform because she had gone ahead of threatened storms to keep engagements that could not otherwise be kept—notably at Louisville, Kentucky, Grand Rapids, Michigan, and Fairmount, Nebraska. She has been in all these years in constant demand from clubs and societies for lectures and addresses; she is a contributor for magazines and newspapers; she has addressed mass meetings of the citizens in the campaigns of school elections and elections for civic betterments and improvement; with voice and pen she has been active in the world that thinks and acts, that plans and accomplishes. All this time she kept her place in the social life, and the assemblages of the brightest and cleverest knew her as one of their own. For nearly fifteen years her monthly salon at "Sunnycrest" has drawn together a notable circle of thinkers and workers. Wealth and social prominence alone can not purchase admission into that charmed circle. The man or woman who would enter must have "done something." And, moreover, in all this round of diversified activities she has "kept house," or in her own favorite phrase, "kept home." There is nothing about her home that a servant can do, that the mistress cannot do—and on occasion does do—quite as well. From garret to cellar she knows everything about her home—manages its affairs in true womanly fashion; sews and mends and darns; and is as housewifely at home as

she is alert in the market place. "Her children rise up and call her blessed, her husband also, and he praiseth her."

Clara Bradley Burdette was born in East Bloomfield, New York, July 22, 1855, of Puritan stock, her ancestry running back through the old New England Bradleys and the English Bradleighs. She was educated in the public schools of Syracuse, graduating from the High School and entering Syracuse University in 1872. Like many others who represent the highest type of the American girl, she was confronted by the problem of poverty and education, which she promptly solved by making her brains and hands her servants to carry her through a university career. Her love of service for others became a dominant note in her young life, which has continued throughout the years. In her fifteenth year she became the teacher of a Sunday School class of about fifty little ones, children of an Orphan Asylum in Syracuse—a class whose restless, eager minds had wearied the patience and exhausted the tact of older teachers. The grown-up children today gratefully and lovingly remember how with tactful gentleness this child-teacher of children held their attention and won their affection.

Clara Bradley was baptized in the Jordan mode—at the age of eleven, into the membership of the Methodist Church, the child herself insisting upon immersion as the only baptism into which her New Testament led her—a remarkable indication of her habit of independent research and thought, at a time when the controversies upon immersion and sprinkling were intensely earnest and bitter in theological partisanship. Later she united with the Presbyterian Church, and is today a member of the First Presbyterian Church in Pasadena, of which, for a little over a year, her husband was the Baptist Pastor.

Though differing in denominational belief and polity, yet is the love of Christ which constraineth them broader and deeper than any denominational confession of faith and the activities of their lives are one in aim, sympathy and loyalty.

In all her life and its activities there has been this deep and steadfast religious foundation. No matter how broad have been the humanitarian lines along which she has wrought, she has ever held the Church to be first and most important because she believes Christianity to be the corner stone of all true and lasting work for mankind and its uplift.

While a student in the University of Syracuse sitting one day with a group of college girls in one of their rooms, talking in girl fashion of hopes and plans, ambitions and purposes, they proposed, and in impulsive girl fashion organized for a systematic plan for enduring association along lines of womanly helpfulness and out of this conference grew the Alpha Phi Sorority which has increased in wisdom and stature, in strength and usefulness until it now numbers its chapters in the leading colleges and universities, and everywhere among them "The Little Mother," as Alpha Phi delights to call Mrs. Burdette, is held in affectionate esteem. Immediately upon graduation from the university Miss Bradley entered upon her work as a teacher, receiving an appointment to a very responsible position—Preceptress to a school for girls at Nyack-on-the-Hudson, where the innate motherhood of her nature and her infectious earnestness gave her a lasting influence over her pupils, some of whom were older than herself. In 1878 she was married to N. Milman Wheeler, who had been a fellow student at Syracuse. They removed to Eau Claire, Wisconsin, where Professor Wheeler was at the head of an academy. Shortly afterward he was appointed to the Greek Professorship in Lawrence University, at Appleton, where a little son, Roy Bradley Wheeler, was born to them. Professor Wheeler's failing health suddenly compelled their removal to Los Angeles, where in 1886, after a heroic struggle through long and painful illness Milman Wheeler died. A man of splendid attainments; strong intellect; high culture; refined and scholarly—a gentleman. Between Milman Wheeler and Robert J. Burdette there had existed a warm friendship,

founded upon mutual esteem, and a human liking of the Teacher and the Humorist for what each found in the other. The friendship between the families was constant and affectionate. When the invalid Mrs. Burdette—"Her Little Serene Highness"—died in 1884, Mr. Burdette with his little son, Robert, visited the Wheeler home in Appleton. After the Professor's death, Mrs. Wheeler remained in California with her little boy, taking up the duties of life in her loneliness, 3,000 miles from any one whom she could call kin. In 1890 she was married to Colonel Presley C. Baker, a gentleman of rare abilities and marked charm of mind and person; a Kentuckian, and a Colonel of Cavalry in the Confederate army. His death occurred in 1893. On March 25, 1899, was the wedding day of the Pastor and Pastoress to-be, but in all their dreams and plans and thoughts of future possibilities on that day, Temple Baptist Church had no place. And yet it was the only child with which God planned to bless their marriage. In the fullness of time they received this gift of God, consecrated with the words of Hannah—"As long as he liveth he is granted to the Lord." Four years after their wedding day, Temple Church was born into their hearts and lives, and has since that day been the center of their thoughts and activities.

So there came to this woman of broad and diversified interests and intense activities the life of a young Church—younger than some of the babies in the nursery ward of her Maternity Hospital. When her husband said to her, "Here is a new Church and the newest creature in it is its Pastor, for I have yet to be ordained;" she smothered the sigh of a woman's sacrifice—for they had just decided to give up the lecture field and travel abroad for a few years—and said "You settle the question between yourself and God and if you decide this is the work He wants you to do I will do all I can to help you." And this was to be expected of Mrs. Burdette for she has often been heard to say with all the public positions offered her, "there can

be no greater work for a wife than to help her husband to success." And gladly and more than willingly she brought to the young Church all the strength of her social and commercial acquaintance and influence, all the resources of her experience in organization; her ready tact; her business sense; her ability to command co-operation; her wide acquaintance throughout the country; her intense purposefulness; her tireless industry; her clear perception of opportunities and her ready grasp of commercial questions and the confidence which business men had in her judgment. Think what all this meant to a new Church, with the youngest Pastor in the city—though he was a man already beyond the generally accepted ministerial dead line of fifty. The Pastoress entered into the life of the Church just as it was her life-long habit to take up any work—as though it were the one thing in the world worth thinking of—the only thing in the world worth doing. Surely "she was come to the kingdom for such a time as this."

At once she organized the women of the Church on a line that was new, and which suggested itself to her working judgment from her organization of study and working clubs among women. All the women of the Church were organized into the Women's Union, with the various societies as Departments, elsewhere described. It brought about a complete sodality of the womanhood of the Church such as nothing else could have accomplished, and yet left the organization flexibly adjustable to the improvements and expansion which later experience suggested to the women of the Union, and which they have most wisely made. Then by and by came the purchase of costly property and the erection of an expensive building for the new Church home by a Church poor in purse and weak as yet in numbers, and the Pastoress gave herself with all her strength of body and mind and heart and soul to the material interests of the Temple. And well nigh was the Temple her tomb. For the intense strain, unremitting through long weeks and months

broke down even her elastic nervous energy. One Wednesday night, in January, 1906, she utterly collapsed, while on her way from prayer-meeting to the home in Pasadena. Within the next two months, she was placed under the surgeon's knife more than once and for many weeks hovered between life and death. "She had to stop, this ardent Rainbow Chaser," writes a chronicler of the time, "and rest long by the wayside, but even while she waited, God spoke daily peace to her heart, and messages from the other seekers floated back to her, telling of the quest. So she was cheered. A praying Church carried her in its heart and prayers through the long and weary Valley of the Shadow, and sang for joy when at last she made her next public appearance in a prayer-meeting, July 11th." During this period of anxiety and sorrow the first words from the Sunday pulpit, after the invocation, was the Pastor's announcement of the condition of the beloved Pastoress.

Into all her life-duties, Mrs. Burdette carries the same intense and native earnestness. She loves to "do things." Her husband once said of her, "Singularly enough, she has little ambition for leadership. If she were a machinist, I believe she could —and would—build the fastest locomotive in America. She would run it over its trial trip, and after that, any body might run the train who wanted to. She would rest awhile and then go to work to build a better one." Her life, in theory and practice, is the outgrowth of strong convictions. She believes in the old-fashioned Sabbath—the sacredness of the Rest-day, and so observes it.

There is never a "Sunday reception," or "Sunday afternoon tea," at "Sunnycrest." Nor does she attend such functions at the homes of her friends. "I get enough of that during the week," she says; "I want my Sunday at home; and I want it to be a Sabbath." Cards and card tables are unknown at "Sunnycrest." "I can entertain my guests," said the mistress of

"Sunnycrest," "without winning their money or permitting them to win mine or its equivalent."

For many years a friend and admirer of Francis Willard; no wine is ever served upon her table, nor kept in her home. The home as the focus of womanly life, she idealizes. It must be to her the sacred and gracious center of womanly activities. In her well known "Club Creed," which hangs in hundreds of women's club houses and W. C. T. U. assembly rooms in the United States and England, the second article speaks her thought—

"I believe that woman has no right to undertake any work whatsoever outside the home, along the lines of philanthrophy, church, temperance or club life, that does not emanate from the home, and in its final and best results, return to the Home. Home must always be the center, but not the limit, of woman's life."

"There is something delightfully feminine about Mrs. Burdette," says a well-known newspaper writer, "that keeps impressing upon one how easy it is to be a power even if one is just one of the women whose circle is small. But with all this, Mrs. Burdette has great ideas for women whose circle is great." She is every woman's friend, and the friend of every true womanly cause. Though like all people of strong character, she is positive and resolute in defending her principles and advocating her cause, yet her womanliness and graciousness, her tolerant spirit, her native kindliness, make it impossible for her to be the enemy of any woman. Keenly sensitive, evenly poised, one of the ruling qualities in her life is her sense of justice. Nothing so quickly moves her to anger as an act of injustice, especially against the weak and the friendless. "If all men dealt justly with one another," she says, "mercy might take a long vacation. There would be little for her to do. Justice is kindly-hearted as pity."

Mrs. Burdette's public benefactions are matters of public

knowledge. But the thousand and one kindnesses, the generosities of the open purse, the helping hand, the inspiring word and the sympathetic heart, these are known only to the women whose hands she has strengthened and whose burdens she has lightened. One who has never seen this "well-known club woman"—as much of the world calls her—in the home where she is radiantly happy as she is happily busy; the happy wife of a husband who adores her, and the sweetheart mother of two grown-up boys who are doing men's work in the world, little knows her highest life in all its reality. Here idolized and idealized by three men and beloved by all the household of "Sunnycrest," she is at her best in the work of heart and head and hand, because she is the happy mistress of a woman's Great Little Kingdom—a well ordered Home.

OUR MOTTO

"Keep Sweet and Keep Movin'"

Homely phrase of our southland bright—
Keep steady step to the flam of the drum;
Touch to the left—eyes to the right—
Sing with the soul tho' the lips be dumb.
Hard to be good when the wind's in the east;
Hard to be gay when the heart is down;
When "they that trouble you are increased,"
When you look for a smile and see a frown.
But
"Keep sweet and keep movin'."

Sorrow will shade the blue skies gray—
Gray is the color our brothers wore;
Sunshine will scatter the clouds away;
Azure will gleam in the skies once more—
Colors of Patience and Hope are they,
Always at even in beauty they blend,
Tinting the heavens by night and by day,
Over our hearts till our journey's end.
Just
"Keep sweet and keep movin'."

Hard to be sweet when the throng is dense,
When elbows jostle and shoulders crowd;
Easy to give and to take offense
When the touch is rough and the voice is loud.
"Keep to the right" in the city's throng,
"Divide the road" on the broad highway.
There's one way right when every thing's wrong:
Easy and fair goes far in a day.
Just
"Keep sweet and keep movin'."

The quick taunt answers the hasty word—
A life time's chance for a "help" is missed.
The muddiest pool is a fountain stirred,
A kind hand clinched makes an ugly fist.
When the nerves are tense and the mind is vexed,
The spark lies close to the magazine;
Whisper a hope to the soul perplexed—
Banish the fear with a smile serene—
Just
"Keep sweet and keep movin'." —*Robert J. Burdette.*



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